

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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Who's Who and What's What

A news dispatch from New York City gives the statement of an official in the barkeepers' union in opposition to allowing barmaids in the liquor joints. He says liquor makes trouble enough without mixing up women with it.

Mississippians will remember Dr. J. W. Stover as pastor at Greenwood and rejoice in the favor of God on him in Tulsa, Okla. In five years 1,599 have been received into the church of which he is pastor, 527 by baptism. Over \$200,000 have been contributed for all purposes.

Mississippi Woman's College will be hostess to the annual Mississippi Girl's Auxiliary House Party on the week-end of Oct. 30th. This will be under the direction of the Y. W. A. whose president is Mary Elizabeth Ainsworth, Bay Springs, Miss.

Editor of the Baptist Observer of Indiana says that 4,000 people came through a pouring rain to hear Dr. Truett in the National Preaching Mission, and they were amply repaid. After a great gospel sermon practically the whole congregation stood pledging allegiance to Jesus Christ. The editor says, "That one service alone fully justified the National Preaching Mission in Indianapolis."

If this country is to be preserved and any semblance of righteousness and decency maintained, then something will have to be done to curb the advertising of the liquor business. Appeals and solicitations are constant and seductive to draw young people and women into this net of liquor drinking. In many cities one has to get a special permit to preach the gospel of Jesus Christ on the streets, but one may through the appeal to the eye try to get men and women to debauch themselves with liquor, no questions asked.

The Choctaw County Association met with Concord Church Oct. 1 and 2. H. L. Rhodes and G. D. Weatherall were re-elected moderator and clerk. The sermon was preached by Rev. J. B. Middleton. Rev. A. L. Goodrich and Mrs. W. G. Mize representing the State Board and the Orphanage, addressed the body. Rev. S. P. Ashmore and Mr. C. C. Coulter spoke in the interest of prohibition. The reports were all encouraging and the local brethren entered heartily into the discussions. The next meeting will be with Providence Church and Rev. J. B. Smith will preach the sermon.—H. L. R.

The Tri-County Association, on the Gulf Coast, met at Pass Christian last week. Pastor W. S. Allen was re-elected moderator and Rev. E. S. Flynt clerk. Brother Allen preached the sermon on the "Leadership of the Holy Spirit." All fourteen churches were represented and one new church was admitted, Sharon Church north of Long Beach. Dr. R. B. Gunter spoke on the Co-operative Program and the Five Thousand Club. President W. E. Holcomb spoke on the Woman's College, particularly on the endowment campaign. Reports give the church membership in the association as 3,131, an increase of about 200 over last year. All the churches have W. M. U. organizations, 12 of them have B. T. U.'s. The meeting next year will be with Grace Memorial Church, the sermon to be preached by Dr. Henry T. Brookshire.

Our Mississippian Paul B. Cooper preached the sermon before Tampa Bay Association in Florida.

Since the Mexican president has clamped down on gambling in that country, American gamblers will have to go further on.

Evangelist Bryan Simmons will help in a meeting at Hickory Grove Church, Tate County, just before the Convention. This fills up his time until the Convention, and he has one meeting just following the Convention. Those wishing his help after that write him, Box 530, Jackson, Miss.

We wish we were able to get out a special edition of the Baptist Record featuring the Mississippi men who are working in other states. It would be a noble number. We wonder if any other state could equal us in the number and quality of men who are representing us in these other fields. Our "dispersion" would embrace a gloriously useful band.

Pastor J. W. Middleton and Mrs. Middleton reached Clinton on Friday and on Sunday were the guests of the church. Dr. D. M. Nelson presided at the morning service and the editor of the Record preached. The pastor preached at the night service and took occasion to thank the people for kindnesses in preparation for the happy young people's setting up housekeeping.

The Western Recorder says that under the local option bill recently passed in Kentucky, sixteen counties have already voted dry, many of them four to one. Many other elections are pending and the prospect is that within two years 85 of the 90 counties in the state will be dry. And you may put it down that Mississippi is going the same way on the beer and wine question.

We ought to have an every member canvass because the Lord needs the help of every saved man to carry out his program for the evangelization of the world. When Jesus was making his triumphant entry into Jerusalem he sent two of his disciples for an ass on which to ride. He said if anybody protests your taking it tell him the Lord hath need of him. The Lord needs what you have in order to establish his kingdom in the world. And if he sends a committee after it, do like the man who owned the ass, just send it along.

The B. S. U. Convention at Starkville last week drew together the choicest of our young people in the colleges, and those in charge of the program said this convention had never been excelled in spirit and in high purpose. Now these leaders of the coming generation go back to their campuses with a new vision and a definite conviction that they are called to serve. The year's work in school is before them and they will have serious responsibility for maintaining high ideals of Christian life—and high tides of religious zeal. May the blessing of wisdom of singleness of aim be given them in this day of great opportunity and great need.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Every month now shows increase in traffic deaths over last year. Somebody might inform the Times-Picayune which is obsessed with the benefits brought by the sale of liquor.

Two new dormitories have been opened at Colgate-Rochester Divinity School. One is for returned missionaries, but when not occupied by them may be used by married students. Among the donors were Mrs. Helen Barrett Montgomery and Mrs. A. H. Strong.

Rev. James B. Parker, the beloved pastor at Ripley, is this week in Monroe, N. C., assisting Dr. John T. Wayland in a revival at the First Baptist Church. Brother Parker was reared in Monroe and is another gift of North Carolina to Mississippi.

Dr. Geo. W. Taft has resigned as president of Northern Baptist Theological Seminary at Chicago after more than 20 years of service and becomes president emeritus, caused by ill health. He has been outstanding among Conservative Baptists in the North.

What has been going on in Spain is probably a sample of the class war which many have predicted as the natural outcome of class hatred in all the world. It is possible that the war or wars to come may be not between nations but the sort of civil war which has broken out in Spain.

Recently twenty thousand young people marched through the principal streets of Mexico City carrying banners of protest against the use of intoxicating liquors. The demonstration was a part of the anti-alcohol campaign now being waged by the Mexican Government.—Watchman-Examiner.

And then wouldn't it be a fine thing if we could have a number of the Baptist Record devoted to an account of the work of men from other states who have come into Mississippi to make their homes and serve the Lord. They are a fine lot and we rejoice in the way the Lord has used them and is using them for his glory. What do you say?

The greatest affront that has ever been offered the decent citizens of a free and sovereign state is that given the dry states in this union when the federal government licenses men to violate the laws of these states by selling them permission to deal in liquor. It is an outrage upon decency of which every honest congressman should be ashamed until he has done his best to remedy it.

The Maritime Baptist says: "During the past ten years, the most stringent liquor laws with respect to motor drivers and others engaged in passenger transport prevailed in Norway. The government now proposes to extend this law to aviators and to professional chauffeurs and lorry-drivers, and to forbid the taking of alcoholic drinks not for six hours, but for eight hours before going on duty. Further, it is proposed to authorize the police, in doubtful cases, to take a blood-test."—Ex.

When Europe was in trouble during the world war, the nations on the other side of the Atlantic cried to this country for help, and billions of dollars were loaned them to carry the war to a successful consummation. And when they refused to pay we were free to express our opinions of such defalcation. Brother Baptist, remember we promised the Lord and one another and our creditors that we would pay the money necessary for the endowment of our colleges. And pay day is here.

Sparks and Splinters

Rev. P. D. Bragg resigns at Pickens and moves to Carthage, to which church he has been giving half-time hitherto. He is succeeded at Pickens by Dr. W. F. Yarborough.

From drought-seared farms in Minnesota and the Dakotas about 3,000 Mennonites have set out for Alabama, where they intend to take up truck farming along the Gulf Coast. About 600 families are in this first migration, and if it succeeds it is said that many more will follow.

During the world war we heard every now and then about the atrocity of scattering typhoid germs for the destruction of the opposing peoples. Whether or not such a thing ever happened we do not know. But we do know that the men who plant liquor joints, licensed or unlicensed at any place in our land for the destruction of morals and the corruption of youth are as guilty, or more so before God as anybody who ever scattered disease germs.

The Million Unit Fellowship Movement of Northern Methodists, spoken of elsewhere, is linked with evangelism and with the effort to overcome race prejudice, and the desire for a more equitable distribution of wealth. They are wise in joining all the aims in one movement, for the gospel is indivisible. The Northern Methodists are determined to change the trend of missionary giving among their people. In 1925 their gifts to missions totaled \$8,507,000. In 1935 they had gone down to a little more than \$3,000,000.

Northern Methodists have taken a page out of the plans of Southern Baptists, and propose to enlarge upon it. A few years ago Dr. Frank Tripp of St. Joseph, Mo., persuaded Southern Baptists that the way to pay our denominational debts was to organize a 100,000 club of people who were willing to give one dollar a month extra for the liquidation of our Southwide indebtedness. The plan was launched, and while it has not reached the desired number, it has been a great factor in the reduction of the debts and will continue to be so. Mississippi Baptists adopted the idea and are reducing our debts through the 5,000 Club. Now the Northern Methodists have the "Million Unit Fellowship Movement," not primarily to pay debts, but to support the work of missions and benevolence. They propose to secure pledges for the payment of a million a month or twelve million a year for these purposes. Any one person or organization may take as many units as they wish, but the objective is a million dollars a month for missions. They have about 4,000,000 members, and this plan would necessitate only one out of four members being enlisted. The formal launching of the effort will be Nov. 10-15. But they are wisely not confining their efforts to secure money. To quote them: "The purposes of the new movement are: (1) The inspiration and the renewal of personal devotion to the ideals, life and social standards of Christ, in other words, of the Christian faith of Methodists to the demands of the new day; (2) to mobilize the resources of the church for study of and action upon the social and economic problems of the day, especially the more equitable distribution of the wealth; (3) the stabilizing of Methodist opinion in support of a 'third way' which shall be neither Communism nor Fascism, neither a dictatorship of the left nor one of the right, but a 'Christian way' inspired by the Gospel and centuries old insights of the church; (4) the renewal of personal devotion among Methodists to the world mission of the church."

—BR—

Every church ought to do as well as this for its pastor, and all churches can do it through the Age Security Plan of The Relief and Annuity Board by paying an amount equal to 3 per cent of the pastors' salaries, the pastors to pay a like amount. Address inquiries to Thomas J. Watts, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

Who was it said stately churches and stately religion go together?

We regret to learn that Dr. B. D. Gray will be unable to attend our State Convention.

The Home Board is seeking to minister to 146,000 Indians in Oklahoma, in 37 tribes, speaking 33 languages.

In the recent meeting at Terry in which Pastor R. L. Wallace had the assistance of Rev. W. L. Compere, there were 14 additions.

We will publish in the Record the programs of the State Convention and of the Pastors' and Laymen's Conference as soon as we can get a copy. Get ready to go.

Sunday afternoon the Rehobeth Baptist Church, Rankin County, voted unanimously to send a word of thanks to Governor White and all who helped to stop the sale of liquor and the gambling that was going on in East Jackson.—J. C. McKay, Clerk.

Russia protested against the constant support of the fascist countries of Europe given to the rebels in Spain. The air got hot in London and the commission on neutrality adjourned to preserve peace among themselves. And the rebels continue to be supplied with war materials.

We disapprove of the Chinese government requirement that all school children shall bend before the picture of Sun Yat Sen. And then we stop a school girl from attendance on public schools in Atlanta because her religious convictions forbid her to salute the flag. The world is round and the folks are funny.

We hereby extend our heartiest thanks and appreciation to Gov. Hugh L. White, and all others, who helped, for their action taken toward ridding Rankin County of the sale of liquor and the operation of gambling devices in East Jackson.—Leesburg Baptist Church, D. A. Collum, Clerk.

Friends of Dr. M. T. Andrews of Corsicana, Texas, are grieved with him in the loss of his wife who died recently in Texas while her husband was attending the Baptist Centennial in China. Dr. and Mrs. Andrews are Mississippians who have helped build the Baptist cause in Texas. A year ago they lost their only son.

PASTORAL CHANGES: Lawrence Tucker of Memphis becomes pastor at Chaffee, Mo.; L. L. Scharpenstein becomes pastor of Grace Church, New Orleans; J. H. Hughes resigns care of First Church, Chattanooga; J. H. Little resigns at Hamilton, Texas, after ten years; Broadus Brown goes from Camden, S. C., to Kershaw; G. C. Williams begins work at Melville, Fla.

The Gospel Radio Voice will give a program over WJDX of Jackson each Sunday afternoon, 4:30 to 5:00 P. M., sponsored by the pastors, choirs and public spirited people of Jackson. Your approval or suggestions will be welcomed. Write Gospel Radio Voice, WJDX, Jackson, Miss.

Banquets are good things in their places and particularly in their times. But when banquets are held during the sitting of a convention they should not overlap in time any meeting of the convention. Let us not keep people away from a convention to linger at a banquet. Don't feel under obligation to remain at a banquet if it trespasses on the time of a convention. Remember this in Natchez.

Dr. Pitt in the Religious Herald makes the pertinent suggestion that among the things reported by our churches we might include the number or percentage of people who are actually attending our church services. We have tables and statistics on pretty nearly every thing else; why not on this? Is there danger that somebody might say, "Ye are come to spy out the nakedness of the Land"? But seriously, as we report on the Sunday school and the B. T. U. and the W. M. U. why not tell how many of our people attend the church services. And it might not be amiss to ask that these figures be accurate. One good woman we know expressed the fear that the requirement for reports on how many in the Sunday school classes attend church, is endangering our reputation for veracity. She put it stronger than that.

Noise and poise are much alike in spelling and sound, but they are no kin to each other.

Dr. P. J. McLean resigns First Church, Aiken, S. C., after a pastorate of more than 32 years.

The Baptist papers in other states have taken notice of the 5,000 Club in Mississippi and give it their commendation. We are on the way out.

Young Methodists of Alabama recently voted to have nothing more to do with awards as stimulants to Christian service. This bars all competitive stimulus, banners, prizes and such like incentives.

Coliseum Church, New Orleans, begins revival meeting Nov. 1st with former Pastor L. T. Hastings, now of Monroe, assisting Pastor J. D. Carroll.

Entertainment at the Mississippi Convention this year at Natchez, Nov. 17-19, will be Harvard plan, bed and breakfast provided by the hosts. As soon as we learn the names of committees they will be published in the Record.

Henceforth messengers to the Louisiana Baptist Convention bear their own expense of entertainment. Their convention meets this year with First Church, New Orleans, date same as Mississippi Convention, Nov. 17-19.

A visitor to Europe recently said: "All over Europe you will see impressive cathedrals in stone but you are impressed with the fact that there is little evidence of spiritual life. Religion in most of those lands has long since become so ecclesiastical that it plays no vital part in the lives of the people."

In Washington City the number of women arrested for felonies has more than doubled since the repeal of the prohibition amendment. According to the Watchman-Examiner, Judge Robt. Mattingly of the Police Court recently said, "This wave of increased drinking has got to be checked. Conditions have become so bad in Judiciary Square that the judges themselves are no longer safe in walking through the grounds." Times-Picayune please quote.

We are told that the moderator of the United Church of Canada, formed a few years ago by Methodists, Presbyterians and Congregationalists, in his recent address to the General Council, advocated some form of episcopacy to their present system of church government. And there you have the logical outcome of all the union efforts. There is no good standing ground between Baptist church polity and Roman Catholicism, and the one big church idea ends up in Romanism.

A few years ago some of the members of the Mississippi legislature urged the licensing of beer and wine sales in the state to provide revenue for the operation of the public schools, and the bill was passed, although the Tax Commissioner told them it would do no good as a revenue measure. Now the schools of Mississippi are suffering as they have never suffered before for lack of financial support, and the papers are telling us every day now that in half the counties in the state the schools are this month threatened with the necessity of closing for lack of money to pay the teachers. Righteousness exalteth a nation but sin is a reproach to any people.

The Watchman-Examiner quotes this from Dr. R. S. McArthur: "Of all forms of denominational literature which can be popularly circulated, none is so cheap, so interesting, and so effective as a good weekly paper. It may be at certain times quite as much a pastor's duty to aid in the circulation of such a paper as it is at other times to baptize and to observe the Lord's Supper. No pastor can have a sympathetic, intelligent, and devoted church except he furnish information along these various denominational lines. Apart entirely from any interest in any editor for his sake, or any newspaper for its sake, a pastor should, for the sake of his own constituency, and for the sake of his Master, strive to secure the widest possible circulation of a good Baptist paper."

—BR—

Sixty per cent of all Orphanage workers in the South are enrolled in a similar plan to that of the Foreign Mission Board.

**AMERICAN BAPTISTS UNITE TO HONOR
LUTHER RICE**
Rufus W. Weaver
Executive Director of the Luther Rice
Centennial Commission

—O—

Ninety-two years have passed since Northern and Southern Baptists last met in the promotion of a common worldwide missionary program. The man who founded, in 1814, their nationwide agency, the General Convention of the Baptist denomination in the United States, was Luther Rice. Converted to Baptist doctrine and principles, while a missionary in India, he had returned to America in 1813 to arouse the 175,000 Baptists within the United States in making provision for the financial support of the foreign mission enterprise, then in its infancy. Luther Rice led also in the establishment of Columbian College, now the George Washington University, the Columbian Star, the first national Baptist weekly, the Latter Day Luminary, the first national Baptist missionary journal, the American Baptist General Tract Society, now the American Baptist Publication Society and extended the activities of the General Convention to include frontier missions, Indian missions, ministerial education and tract distribution. He laid the foundation of a national Baptist program, with all its boards and agencies located in Washington, D. C. Concerning him, a leading church historian has said that "the coming of Luther Rice was the most important event in Baptist history in the nineteenth century."

Born in Massachusetts, March 25, 1783, Luther Rice died in South Carolina, September 25, 1836. On the centennial day of his death, over two thousand Baptists assembled in Columbia, South Carolina, to hear a score of official representatives from the Northern Baptist Convention and the Southern Baptist Convention extol the ministry of this pioneer in missions and education. A pilgrimage to his grave in the churchyard of the Pine Pleasant Baptist Church, fifty-seven miles away, followed. The centennial exercises closed with a pageant entitled "The Frustrations of Luther Rice," presented that evening in the First Baptist Church, Columbia, South Carolina.

American Baptists divided into eighteen different bodies, now number over 10,100,000. Northern Baptists and Southern Baptists combined have an approximate membership of 6,000,000. Since 1845 they have been divided in their missionary, educational and benevolent work. On three occasions the Northern Baptist Convention, and the Southern Baptist Convention, meeting in some border city, have held joint sessions. No efforts have ever been put forth, looking toward the organic union of American Baptists. They speak the same language, hold to the same distinctive principles and seek the realization of common purposes. The independence of Baptist churches renders unity of action both easy and difficult. Each church chooses its own alignment. There are in the North, Baptist churches that affiliate with the Southern Baptist Convention and in the South there are churches that send their missionary offering to the Northern Baptist Convention. Only in the District of Columbia do the Baptist churches divide equally their gifts between Northern and Southern agencies.

Certain facts give to the Luther Rice Centennial celebration a significance that merits the interest of the general public. Hon. Olin D. Johnston, the governor of South Carolina, proclaimed September 25, 1936, as Luther Rice Day. He made the address of welcome, to which Herbert B. Clarke, North Adams, Massachusetts, president of the Northern Baptist Convention and a direct descendant of Roger Williams, responded. For the first time in their history, American Baptists met together, south of Virginia. For the first time, a nationwide hook-up was made available for a Baptist celebration, secured through the facilities of the Columbia Broadcasting System, and it is believed that millions heard the eloquent address of Dr. George W. Truett, president of the Baptist World Alliance,

on "The Fruitful Ministry of Luther Rice." For the first time, Northern Baptists and Southern Baptists gathered about the grave of one who sacrificially served their denomination when discord and division were unknown and listened with approval to the words of a speaker who declared that there was "no Scriptural mandate for the preservation in the Kingdom of God of the Mason and Dixon Line." The pageant was given in the auditorium of the First Baptist Church, Columbia, South Carolina, where in 1860, the South Carolina Secession Convention was organized. The day will be remembered by all who were in attendance because of the complete absence of sectional feeling. The spiritual unity of American Baptists was given further emphasis on Sunday, September 27th, when thousands of Baptist pastors, North and South, preached upon the ministry of Luther Rice.

—BR—

THE GREAT DEEP
Ernest O. Sellers

—O—

For everyone the sea is a source of continual interest, wonder and mystery. For those upon its shores, who sail its bosom or profit by its resources, it has the same fascination as for those who first scan its surface, not having seen it, allow their imaginations to riot as they read of the Great Deep. Probably no other class of literature is so popular as that which is connected with or has a sea flavor.

Its ever shifting surface, changing lights and shades, vibrant and volatile moods, agitations or soft languorous surface beneath a summer sky or Southern moon, all is a source of wonder and interest. Capricious as a school girl, grim with the terror of the storm or alluringly inviting when the south wind blows softly, it is given only to those born and brought up by or upon the sea to read its moods and be governed by its warnings.

What treasures lie beneath its surface? What lost argosies? What unheralded heroes, unknown and unrecorded tragedies it could reveal! What a mosaic its floor and what leviathans people its depths! What wondrous unknown vegetations grow in its valleys and strange sights along its shores.

Continents do not rule the world. "The spectacle of the ocean renders more free and impatient of restraint." Only nations with a large sea-faring population have survived and led the world in thought, art or learning and improvement of every sort. "The fluid element gives progress to the institutions and opinions of the race."

The Sea In Scripture

The scriptural use of the word sea is interesting. Generally it denotes the gathering of waters, though the Arabians and other orientals sometimes apply the word to great rivers like the Euphrates of the Nile. Figuratively it sometimes refers to the gathering of enemies. Job tells of those who are as unruly as the sea, while Micah uses it to picture the depths from out which we have no expectation of finding our buried sins.

The Revelation tells of the "sea of glass," signifying the Blood of Christ, probably referring to the vessel in the Temple from which the priests drew water for their cleansing. That sea is like unto crystal, denoting the spotless sacrifice of Christ—the innocent One suffering for the guilty.

The Sea In Type

The sea has so long served in symbol and allegory that its comparisons are well known. Some of these symbols instinctively thrust themselves upon all who with any degree of meditation gaze upon it.

Its vastness and mysterious forces suggest the Omnipotent Creator, yet like all revelations of nature, this chiefly impresses us with irresistible force and the unshaken power of law. God, brooding over the darkness of waters, said, "let there be light,"—the most majestic, sublime and comprehensive utterance ever recorded. The sea speaks not only its language of darkness and storm but back of that tells of creative energy,

assembled power and endless, ageless activity.

There is abundant room at sea for all of the commerce of nations and the freedom of the sea is that for which nations contend. There is an abundance of room for all of the sons of God in the grace of the Omnipotent. We have no fear as our little barks pass over the bar into His great sea of love and wisdom. God's ultimate finality of time and things.

Its beauty linked with power suggests that force is not always coarse and blatant, demonstrative nor repulsive. God's ways are ways of pleasantness and peace and blessed, thrice blest, are they who walk therein. Will man ever comprehend the beauty of His holiness or measure the silent forces of His goodness and righteousness?

Its boundaries and charted streams tell us that the sea has its limits. Those prodigious waters that separate nations and friends will eventually be no more. Let us learn that the separations of time, of life and even death, will one day be no more.

The faithful look forward to the day when the sea will give up its dead, when "death and hell" are to be delivered for punishment and with the advent of the new heaven and the new earth there will be no more sea.

Now, those who go down to the sea in ships, do so knowing full well in their hearts what that may mean of earthly separation, but in that new day such separations cannot be. From God's boundless mercy who is to separate us and who is beyond the limits of His love and grace?

Its riches of commerce and life sustaining products have been in all ages an inexhaustible supply and blessing to men. The Apostle tells of One who has promised to supply your every need according to the riches of His glory. If we work we shall reap in due season but the supply for our needs comes only in return for a just meed of labor.

The Christian can face the sea of life unafraid. His Father's arm is strong to save; He bids the restless waves of life keep their appointed place and proper bounds. His righteousness is yet to cover the earth as the waters cover the sea. The Christ of the believer walked upon the disturbed waters and at his voice their agitated surface became calm. The same Holy Spirit who brooded over chaos and brought forth order and peace will abide in the hearts of the followers of the Master if they only believe. With slight alterations they can sing Whiting's wonderful words,—that great British hymn for those at sea:

O Trinity of love and power,
Thy children shield in dangers hour;
From rock and tempest, fire and foe,
Protect us whereso'er we go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

—BR—

Next Sunday in State Mission Day in the Sunday schools. Make an offering.

The Pastors' Conference for the surrounding territory was held Monday at Calhoun City.

From brother Byrd we learn that the Sunday School Board has these new books which may be had from the Baptist Book Store: Guiding the Little Child in the Sunday School. Guiding the Primary Child in the Sunday School, and Guiding Junior Boys and Girls in the Sunday school.

Rev. A. B. Wood of Maxton, N. C., has been called to the pastorate of the church at Forest and it is believed he will accept. He is an alumnus of Wake-Forest and a Ph.D. of the Louisville Seminary. He comes highly recommended of those who know him, and his wife is said to be helpful in the work.

—BR—

Let our churches remember the appeal of The Relief and Annuity Board for one "Fellowship Offering" each year to be taken in connection with the celebration of the Lord's Supper, for aged Ministers' Relief. Send the contribution through the regular channels marked "Fellowship Offering for Ministers' Relief." The Relief and Annuity Board, Dallas, Texas.

EDITORIALS

AND WE OWE THIS

No man can rejoice more, we think, over the efforts of Mississippi Baptists to pay their debts than the writer of this article. We believe the favor of God is on those who purpose to meet and wipe out all their financial obligations, to owe no man anything save to love one another. Debts are a special obligation when they are entered into before the Lord, when they are made as a pledge to the work of God, for the furtherance of the world of His kingdom. They cannot be shunted aside without incurring the displeasure of God, and putting us to shame before the world.

Now don't stop reading this till you get through, for it is of serious consequence to every one of us and to the work of Christ, a work for which he has made everyone of us responsible. The Lord says, "When thou vowest a vow unto the Lord thy God thou shalt not slack to pay it, for the Lord thy God will surely require it of thee; and it would be sin in thee," Deut. 20:21, and there's plenty more to the same effect. In the matter of paying what we vowed to God we would say there is no way out but straight ahead. To do otherwise is to sin against God and to be stigmatized as dishonorable in the sight of men.

Now here is the case: In the year 1922 when the Baptist State Convention met in Grenada it was evident that we were up against the absolute necessity of endowing our colleges for the perpetuation of their life and the enlargement of their ministry. Dr. D. M. Nelson was at that time Secretary of the Education Commission. He in collaboration with the members of the Education Commission had devised and there proposed a plan by which this could be done. It was that the Convention should authorize the issuance of bonds to the amount of \$500,000 for increasing the endowment of Mississippi College. This was done with the clear understanding and the statement openly made that the colleges for young women should be given the same treatment as soon as this obligation was met.

When this obligation to Mississippi College was nearing fulfillment, then the Convention authorized a campaign for the raising of \$300,000 each for Blue Mountain College and for the Mississippi Woman's College at Hattiesburg, the colleges being responsible for raising a part of it and the other part to be obtained by the issuance of bonds as had been done for Mississippi College. The colleges raised their money and the bonds were issued. So far so good.

This \$300,000 each to these colleges did not fulfill the obligation of the denomination to them. This was recognized and acknowledged by the pledge of the Convention to give \$10,000 a year to the support fund of each of these colleges until the amount of endowment should reach the \$500,000 mark. This was done for a few years. And then the Convention fell down on its pledge. That pledge stood unredeemed and uncanceled, for it could not be canceled without being redeemed.

Came a time when the Convention did not put this item in their budget, but left it to be provided for by the colleges in any way they could. Last year the Convention decided the time had arrived for the completion of the endowment of these colleges, and authorized them to raise the funds. Mississippi Woman's College accepted the responsibility of acting as agent for the Convention to increase its endowment to \$500,000. They are now in the field for the raising of \$250,000 for that purpose.

And here is our debt. We promised to do for the girls' colleges what we had done for Mississippi College. We gave Mississippi College the necessary \$500,000. The college itself had nothing to do with the raising of this endowment. It was done for them through the regular agencies of the Convention. But Blue Mountain and Mississippi Woman's Colleges themselves raised a large part of their endowment, and are

now charged with the responsibility of finishing the job.

Of course the only way of finishing this endowment campaign is for it to be given by the Baptists of Mississippi. Others may help and have helped but the responsibility is ours. We Baptists of Mississippi pledged ourselves to the endowing of these schools. Upon this pledge they have made contracts with teachers and other employees. Upon this pledge they went out and raised the first installment of the endowment, and have recently gone to the people of Hattiesburg and have secured the promise of over \$100,000 more. All the money that has been given to the endowment of the Woman's College and all that has been given for the erection of their splendid buildings, every dollar has been given on the basis of the Convention's promise to see the endowment through to completion.

The buildings and grounds worth a quarter of a million, the endowment now amounting to \$300,000, the operation of the plant, the solicitation of students, the whole establishment of the institution capable of taking care of 250 students, one of the most beautiful and best equipped in the state, all has been secured upon our promise to the college that we would endow it. Here is a debt that there is no denying and no evading.

The college has made the canvass of Hattiesburg and some adjacent territory, including the faculty and employees of the college. Nearly half the necessary \$250,000 has been subscribed. The campaign committee is now making its appeal to the Baptists of Mississippi and all in sympathy with Christian education. There is nothing left for us to do if we mean to be faithful to our word, but to give the money. Other debts there are and we must meet and pay them. But there is no debt which comes before this one. The only way out is to pay it.

AUTHORITY AND FAITH

Here are two great words, great underlying principles in the Christian religion, namely: Authority and Faith. They may be said to be the two poles between which the whole Christian system and the Christian life revolve. Authority belongs to God, and faith is for us.

There can be no genuine faith where there is no authority, or where authority is uncertain, or is not recognized. You cannot put faith in an uncertainty, nor in weakness. Faith cannot be strong where there is no clear and unmistakable authority. Authority is the foundation on which all religious faith rests. If the foundations be destroyed what shall the righteous do?

It was not a chance nor a venture when John the Baptist came preaching that the kingdom of heaven was at hand, and told people to repent and believe the gospel. In the midst of a world of uncertainty, doubt and scepticism he brought the message of the restored authority of God. Upon this message, upon the assurance of the establishment of the authority of God in men's lives, he appealed for faith. You need never ask people to believe unless you have something on which they can rest all their hopes for time and eternity. If we have no sure message we cannot summon men to believe.

The greatest example of faith which Jesus came into contact with seems to have been that of the Roman Centurion. Jesus said, "I have not seen so great faith, no not in Israel." And the reason for the clearness and firmness of his faith was that he recognized the authority of Jesus. He himself knew the benefit of established authority. That was characteristic of the Roman army system. This centurion was familiar with it; he was part of it. He said, "I am a man under authority, and I have others under my authority. What I say is done." And when he spoke he knew it would be done. There was no uncertainty. And he recognized that Jesus had authority. He didn't need to go and heal his servant; just say the word and it would be done.

If we expect men to believe we must preach and teach an authoritative message from an authoritative Book. Jesus always taught them as

one having authority, and not like other religious teachers. The tragedy of our age is the breaking down of authority, even the refusal to recognize it. This breaks up homes, disorganizes schools, reduces moral standards in the churches, looses a crime wave in the state and brings universal chaos. Lloyd George says we face Christ or chaos. He should have said the authority of Christ or chaos. It is not enough to have Him as teacher, or guide, or example, or inspiration. We must bring forth the royal diadem and crown him Lord of all.

With the close of the world war there was the breaking down of authority in Europe. The old symbols of authority were gone. A heap of crowns lay in the discard, and some new authority had to be devised to keep the world from going to pieces. The people were losing faith. That is the explanation of Mussolini in Italy, of Hitler in Germany and of Stalin in Russia. That is the reason for disorder and change in all Continental Europe. There simply had to be some authority. Bad as it is, it is far better than none. The Old Roman Empire was bad, but it held the world together for a long time. But all these will perish when the people lose faith in this authority.

Religion is threatened today with dissolution because there are those who insist that in religion there must be no outward authority, that every man must settle all questions of right and wrong, of truth and falsehood by consulting simply his own intentions or inner consciousness. If protestantism is weak, or breaking down, it will be found right at this point. Faith is impossible where there is no authority. And religion is impossible without faith. Christendom cannot hold together without faith. And faith is based on authority.

To Baptists of the old school there is full and final authority in the word of God. This is the perfect expression of the will of Christ. He speaks to us in His Book. All questions as to what is right and what is true, are to be settled by the voice of God in the Bible. Anything else is headed for disintegration and utter confusion. The growth of the Catholic church in members and influence will be in proportion to the failure of others to recognize the authority of the word of God. Men will have, must have something authoritative. If we do not give it to them in the word of God, they will seek for it in the Catholic church which professes to speak with authority.

But for us this must not be an article of faith which we embody a creed, it must be embodied in conduct. Faith and obedience are inseparable, because they are alike acceptance of authority. Faith that does not express itself in obedience is spurious, not genuine. When the disciples came to Jesus and said, "Lord, increase our faith." He told them of the servant who had plowed all day and came in the evening, not to have his master wait on him, but to wait on the master. In other words their faith would be in proportion to their recognition of their place as servants and of the authority of God in their lives. If we expect faith we must make known the authority of God in His word. If we expect to increase our faith, we must render complete obedience to His authority.

NICODEMUS, THE TIMID SOUL

John alone of the four evangelists mentions Nicodemus, and he introduces him three times into his narrative, each time with the indication that he was almost afraid of his shadow. The first time he is spoken of as coming to Jesus by night, the second time as making a mild protest against the rulers who were ready to condemn Jesus without giving him a hearing. The third time in company with Joseph of Arimathea who is described as a secret disciple because of his fear of the Jews, he appears after the excitement of the crucifixion is over and provides the usual myrrh and aloes for honorable burial of Him whom he had failed to follow or protect while he was alive.

The very position of prominence and honor which one sometimes holds among his associates

or contemporaries may become a hindrance to him in following his convictions. Nicodemus was one of the Pharisees. These people as a class had set themselves against Jesus, and it was hard for him to break with the people who had formed his associates in all his social life. It is even hard for a man in such a position to acknowledge that he needs instruction or that one who has no official recognition and standing can teach him anything or direct him in the right path.

Not only was Nicodemus a Pharisee, he is also spoken of as "a ruler of the Jews." He had, either by his intellectual ability, or his assiduous application to the law, or by the social position which he held, come to be a member of the eldership, the senate, the sanhedrim. They were the people who passed upon questions of law, who decided matters in dispute both religious and civil. They settled for all the people whether any doctrine or any teacher was orthodox or not, and as matters of religion and matters of state were much the same among Jews, they had civil jurisdiction, and before the Romans deprived them of it had the power of life and death. Nicodemus belonged to this group and it became exceedingly difficult to incur their displeasure or break with them in any case. A man's hands are sometimes tied and his conscience is kept from control by the very difficulties of the position he occupies.

In addition to the above he was himself a teacher. And it is sometimes exceedingly difficult for a teacher to learn anything, difficult for him to acknowledge to himself and before others that he needs to learn anything. But before his conversation with Jesus is finished he faces the rebuke, "Art thou the teacher of Israel and understandest not these things?" These things all made it difficult for Nicodemus to acknowledge the divine commission of Jesus.

But he was genuinely interested, and he sought this interview with Jesus. Sought it timidly, secretly, by night, but he did seek him out. In two of the three mentions which John makes of Nicodemus, he speaks of his coming by night. It evidently impressed John deeply. But it is always a good sign when an interested soul seeks out the teacher and wants further help. The teacher in school or college likes that kind of student and welcomes the opportunity to help. The preacher is delighted when some soul who has heard his message comes for a further interview, seeking more light. That sort of interest awakens intense desire to help. Jesus liked for the disciples to come and ask him questions, and on one such occasion said, "Unto you is given to know the mysteries of the kingdom of God but unto them it is not given." And he added to him that hath it shall be given. Mr. D. L. Moody always made good use of the inquiry room. You will hardly ever fail with a man who seeks you out desiring to know and see more clearly.

And Nicodemus was honest. It is not always easy for a timid man to be honest. To be afraid paralyzes the functions of conscience and weakens every normal function of the mind or soul. But Nicodemus was more honest than most of his associates. He said, "We know that thou art a teacher come from God, for no man can do these signs which thou doest except God be with him." When he said "We know," he spoke for himself and the other Pharisees there in Jerusalem. He knew how they felt and knew they thought just as he did. He had heard them talk. There was no getting around the conviction that he was from God, that God sent him. The miracles or signs which they had seen and could not gainsay were evidence sufficient. As for him he will acknowledge it. He may not have committed himself before others, but in the presence of Jesus he says it out. He will be honest about it. "Thou art a teacher come from God."

But that is not going far enough. If a man goes as far as that he must go farther, or he will part with his honesty. A teacher? Yes, but He is more than a teacher. A teacher sent from God. Yes all of that and if that then more than

that. And Jesus will not let him stop with that. He will not accept the role of teacher until He is acknowledged as Lord, yea as the Son of God. A man may be timid in faith as well as afraid before the face of man. And when his faith halts short of the full recognition of the deity of Jesus, the fact that he not only teaches the truth but that he is the truth; not only that He shows the way, but is the way; not only that He points to the way of life, but that He is the life, any faith short of that is not acceptable.

Jesus is not flattered by Nicodemus coming to Him. He is not flattered by his accepting Him as a divinely commissioned teacher. Just as he said to the rich young ruler, "Why callest thou me good, only God is good," and then requires of him that which God alone could demand: sell all you have; give it to the poor; come follow me. So he does not stop with Nicodemus until he has shown him not only the necessity of being made a new creature, but has shown him that the only way of salvation from eternal perdition to the everlasting life is by personal faith in Him as the deliverer from sin.

Let us hope that Nicodemus saw and trusted. We have reason to believe he did. He probably never got over his timidity. He seems to have been a meditative, studious soul, incapable of boldness and martyrdom. He was like Erasmus, and not like Luther. He had nothing of the courage and daring of Peter. He kept behind the curtains most of his life. He seems never to have done much to bring others into the light. He made a feeble protest against injustice to Jesus, and was quickly hushed up. He did buy a hundred pounds of spices for the dead body of Jesus, but he did not lift hand or voice to proclaim Him when he was alive. May the Lord give courage to timid souls for there are many of them who are afraid for their voices to be heard today when they are sorely needed.

—BR—

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

Rev. E. K. Cox, Gloster; Mrs. L. L. Coleman, New Albany; Rev. J. B. Quin, Summit; Mrs. R. R. Henry, Sturgis; Rev. J. L. Boyd, Vicksburg; Rev. Virgil Ratcliff, New Orleans, B. B. I.; Mrs. Josie Dixon, Vaughn; P. M. Byrd, Brookhaven, Route 1; Rev. E. C. Hendrix, Enterprise; Rev. B. E. Phillips, New Hebron.

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ON THE GO

Choctaw Association:

Knowing good officers when they see them, the Choctaw Association re-elected brethren H. L. Rhodes and George Weatherall moderator and clerk for the 'steenth time.

We were given a good place on the morning program to present the Record and one equally as good in the afternoon to present the work of State Missions.

More subscriptions were secured at the Choctaw Association than ever before at any association.

We want to go back to the Choctaw Association.

Choctaw County subscribers are as follows: Ackerman 38, R. F. D. 4; Weir 8, R. F. D. 2; Reform 1; French Camp 3.

Kemper County Association:

A good program, a good crowd, a good dinner, good places on the program and good officers were some of the things that impressed us about the Kemper Association.

The following officers were elected: Moderator, Rev. O. R. Moseley; Clerk, Rev. C. E. Bass; Treasurer, J. M. Eley.

Kemper County subscribers are as follows:

Electric Mills 1; Porterville 1, DeKalb 14; Scooba 19.

Clay County Association:

No association has received us more cordially than did the Clay County folk. Mrs. Moss Ivey graciously awaited our train and soon had us at the association.

At this association we met Mrs. R. B. Thomas who has been a member of Cedar Bluff Church for 74 years.

For a one day association we commend the program given below as one giving good time to all objects.

Program, Clay County Baptist Association Siloam Baptist Church, Tuesday, Oct. 8, 1936

9:30—Devotional Exercises—A. H. Ingram.

9:40—Roll Call and Organization.

10:00—Appointment of Committees.

10:15—Missions Report: State, Home, and Foreign. Pastor and Messengers of First Church, West Point.

11:15—Visiting State Workers.

12:00—Noon.

1:00—Meeting of Executive Board and W. M. U.

1:30—Devotional Exercises—Pine Bluff.

1:40—Schools and Colleges—Pastor and Messengers of Pheba.

2:00—Temperance—Pastor and Messengers of Cedar Bluff.

2:20—Orphanage—Pastor and Messengers of Old Montpelier.

2:40—Hospitals—Messengers of New Montpelier.

3:00—Ministerial Relief—Pastor and Messengers of Enon.

3:20—Church and Training—Pastor and Messengers of West End, West Point.

3:40—Church in Teaching—Pastor and Messengers of Siloam.

4:00—W. M. U.—Pastor and Messengers of Hebron. Mrs. S. A. Ellis.

4:20—Miscellaneous Business and Adjournment.

Clay County subscribers are as follows: Cedar Bluff 3; Pheba 3; West Point 21.

—O—

MENTION US ALSO

At one association, the reader of the B. T. U. report urged all to subscribe to the B. T. U. magazine. Evidently they forgot that the Record has a B. T. U. page.

The B. T. U. Magazine is good, very good, but Mississippi B. T. U.'s also need and should subscribe for the Record.

—BR—

Northern Baptists have given more to missions in the past four months than they have given in the same period for four years.

Ridgecrest has become such a center of religious interest during the summer months that it is making Baptists in other parts wish for a similar institution.

The total annual gambling bill in this country is said to be more than five billion dollars. Now don't let the sons of Belial do more for him than we do for the one who redeemed us.

Eight billions of dollars have been spent for liquor since the repeal of the Eighteenth Amendment. That's what the devil's crowd is giving as an offering to Beelzebub. What are God's people going to do for him now that he is giving us the opportunity and the world in need awaits our help?

G. Campbell Morgan began preaching when he was thirteen years old, 60 years ago, and is still going strong. Gipsy Smith, though past seventy-five is drawing as large crowds and apparently doing as much good as ever. The righteous shall be like the palm tree, bringing forth fruit in old age.

In Denton, Texas, are two state colleges with more than 1,200 Baptist students. Soon after the opening of the schools 151 joined the First Baptist Church. The only place we know that approximates that is Clinton, where Mississippi College and Hillman College are located. In the two colleges in Denton, the Baptists provide a Bible teacher.

MEETING THE NEED

L. B. Cole

I note that you have observed the widening of the gulf as the workingman and the capitalist class come to the parting of the way. In the church it is fast leading to the same end that abolition did in the sixties when our old folks said we had a Methodist preachers' war. This is a serious crisis, and can only be met peacefully through the heroic sacrifice of the church. Passing resolutions with hand-shaking and sniffing will not answer the need. Reconsecration in big meetings that turn men out to be caught in the daily grind to lay up something for a rainy day and to leave your family independent will surely swamp the average weak soul. The remedy is in the church. Shall the preacher go into the political-world? No! Render unto the State "the things of Caesar." But by a complete called out and separated, the church must enter again as of old. The economic and social field, which environment will be a great spiritual uplift in a definite plan for the building of the Kingdom on earth. The plan is nothing new, always first is evangelism, then "all that believe were together" in a colony on territory acquired by the church. As citizens of the state and subject to the laws of the State, but whose first allegiance is to the church, the visible Kingdom of God, a wheel within a wheel. Jesus is our King, his word is our code. We will come to his kingdom with a whole heart, with all our time, talent, and money. The building of the spiritual kingdom is our aim. The great economic and social help and protection, will be means to that end. The first miracle of Jesus was to meet a social and economic need. The church has too long raised the cry, of "send the multitude away that they may buy themselves bread," but Jesus said "They need not go away" from the church. Will you let the church or communism regiment them?

—BR—

APPEAL TO FORMAL CHRISTIANS

—O—

You mumble creeds of ancient forms;
On silken cushions bow your knees,
While round you in the driving storms
Your neighbors suffer, starve and freeze.

You lay down in calm content,
In pampered luxury and ease,
While nations unto whom you're sent
Are perishing with sin's disease.

You celebrate in psalm and song
The mercies of the God you serve,
While helpless millions suffer wrong
Unaided, from your lack of nerve.

"Christian soldiers" is the name
Emblazoned on your banners high,
While daily foes of sin and shame
Neath persecutions pine and die:

You raise no hand in their defense,
But weakly mourn their cruel wrongs;
You meet their enemies' offense
With futile prayers and pious songs.

Shall dying nations call in vain?
Shall earth's oppress find no relief?
Does Christ being crucified again
Not make dynamic your belief?

O men of God, arise, awake!
Meet the demands of Christian love!
Fight lust and greed for His dear sake
Who calls you from His throne above!

Be Christian, not in name alone,
But prove by consecrated life
Your loyalty to Heaven's throne;
Be heroes in this sacred strife!

—J. E. Gwatkin

—BR—

We hear that Hollandale Church has called a pastor, but our informant was not able to give the name of the pastor-elect.

SOUTHERN BAPTISTS IN JAPAN

Matthew T. Andrews

—O—

Dr. and Mrs. Sampey, Mrs. Burras and I, have just finished our brief itinerary in Japan. Our time was altogether too short to make anything like a comprehensive survey of all our mission centers, but what we saw, we saw to good advantage. It is perhaps well known that Northern Baptists hold the lead over us in Japan, having many more churches and many more institutions than Southern Baptists have. But our missionaries and native pastors have nothing to be ashamed of by comparison in Japan.

I have heard some talk in the South before coming over here about Southern Baptists withdrawing from Japan on the ground that we get a smaller per cent in returns for the money we spend here than on any other foreign field. Granting the truth of the statement, to withdraw from Japan would be an act of disloyalty that would discredit our denomination before the world and shame us in the presence of our Lord. The hindrances are many, some of them very unyielding, a favorable background is utterly wanting, and results are slow. But I would rather rely on the testimony of our intrepid missionaries who have wrought here, spent themselves here, and some of them died here, than that of the man who, however worthy his motives, passes hurriedly through the country and is depressed by meagre results.

Let it be remembered that Baptists have been at work in Japan not yet half as long as they have been in China. And I suspect that the same arguments made for withdrawal from Japan, could have been made at the same stage for withdrawal from other foreign fields, or even of Home Mission from some of our cities in America—New Orleans, for example.

Dr. Sampey and I spent two days with our mission center at Kokura, in the section where our noble missionaries, C. M. Dozier and John Roe labored and gave up their lives. At Kokura we have a girls' school with 600 alert, vivacious Japanese girls enrolled. At its head is a young Japanese scholar and a wonderful executive. I haven't seen a school in America better administered or under better discipline. It takes the pupils through high school and one year of college work, and in another year it will be a standard junior college. Dr. Hara, the president, is a rare spirit, employs only Christian teachers, and in a land dominated by Shintoism and Buddhism, makes no apology. His student body is made up mostly of girls from the best Japanese homes. These girls come to our school, not because they can go nowhere else, but because they chose it for its decided merit. It was a joy to meet here Miss Lancaster from Texas, and Miss Jesse from Virginia, who teach in the school.

At the welcome service arranged for us, President Hara in introducing Dr. Sampey, said, "The founder of our school was Dr. Roe, your spiritual son. You taught him at Louisville. These 600 girls are his daughters; and I am therefore presenting to you today your 600 grand-daughters." At this point in his response, Dr. Sampey's eyes grew moist and his words were most tender. I count my visit to Kokura and to this school one of the high days of my whole life.

A day and night we were at Fukuoka, further down the eastern coast where our boys' school and our Theological Seminary are located. Here the pastors from a distance of 200 miles came to meet us, some 25 or 30 of them. Dr. Sampey spoke to the pastors and the Seminary students, and I spoke to the high school and college students in separate assemblies. Mrs. Sampey and Mrs. Burras held meetings with the women at the church. I was utterly amazed to find 900 students enrolled in this institution. The president, also a Japanese, has high rating as a scholar, and studied in our Seminary at Louisville. The school, like the one at Kokura, owns splendid properties, with well constructed and well equipped buildings. The

beautiful chapel at Kokura, costing near 50,000 yen, was built almost entirely by the Japanese people, patrons of the school. Both these institutions could greatly enlarge their student bodies if they had the room, teachers, and other equipment.

I asked Dr. Sampey after we came away, if in his judgment what we had seen in these few days at Tokyo, Kokura, and Fukuoka, in constituency, in foundations laid, in evangelizing force, and in seeding the soil of Japan for the future, would not fully justify all that Southern Baptists have spent in Japan in these forty-six years, to say nothing of other fruits of our labors? And the great scholar answered with his heart in his words, "By all means, yes!"

To me personally, one of the great joys of this journey is to see the men and women, American missionaries and native Japanese, who have studied under Dr. Sampey at Louisville, lavish their love and heap their honors upon him. If it were allowable, I could covet his reward in heaven.

—BR—

THE WAY TO NATCHEZ

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Here is some information about roads to Natchez which you may use as you see fit for the convenience of delegates to the Centennial Convention meeting in Natchez.

Vicksburg via Port Gibson and Harriston to Natchez, Highway 61, road in fair condition.

Hazlehurst via Union Church and Fayette to Natchez: Hazlehurst via Highway 20 to Fayette; Highway 61 from Fayette to Natchez. Roads good.

Brookhaven to Natchez: Highway 84 from Brookhaven to Washington; Highway 61 from Washington to Natchez. Detour at Meadville via Hamburg. Road safe for careful drivers.

McComb to Natchez via Summit and Meadville. Good road from Summit to Meadville. Detour at Meadville via Hamburg.

Vicksburg to Natchez via Tallulah, Louisiana. Cross river at Vicksburg. Go to Tallulah via Highway 80. Take Highway 65 at Tallulah for Natchez. Excellent ferry service from Vidalia, La., to Natchez 24 hours every day. Absolutely safe and rates reasonable. Highways paved all the way from Vicksburg to Natchez. About 30 miles further than by Highway 61 east of the river. This is the best route for visitors from the Delta.

Delegates coming by train will reach Natchez at 11:30 A. M., and 9:30 P. M. via Y. & M. V. Railroad from Jackson and Vicksburg; or via Mississippi Central Railroad from Hattiesburg, arriving at Natchez 10:30 A. M.

There is daily transportation by bus from points north, east, and south.

Yours truly,

W. A. Sullivan.

—BR—

A card from Mrs. J. D. Franks tells us that Dr. Franks is not yet out of the hospital. But the doctor assures him that he will make a complete recovery and will be in better health than he has ever been. In the meantime the church is "carrying on in a magnificent way" at Columbus.

It was my recent privilege to serve with Dr. A. T. Cinnamond in a meeting at Kosciusko. It was truly a gracious meeting. The Spirit of the Lord was manifest in every service. What a joy it was to have that intimate fellowship with this noble servant of God. He has served the Kosciusko church for eighteen years—eighteen fruitful years of Spirit-filled ministry. I have never served with a pastor who loves his people more nor who, in turn, has a larger place in the hearts of his people. Dr. Cinnamond, feeling that his work at Kosciusko was perhaps completed, recently offered his resignation, but the church voted not to accept it. May the Lord lead him and the great church which he serves. And may the Lord clearly reveal His will to him and to the church of His choice, if it is true that he is destined to employ his splendid talents in still another field of service.—B. L. Davis, Brookhaven.

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**PROGRAM FOR PASTORS' AND LAYMEN'S
CONFERENCE—NOV. 16-17, 1936
Natchez, Miss.**

Monday Evening Session

- 7:15—Song Service led by Vernon Martin, Hattiesburg.
- 7:25—Devotional by Chester Swor.
- 7:35—Business—Organization, Appointment of Committees. General Theme: The Lord, His Church and His People.
- 8:00—Jesus as Saviour of His People, by W. W. Kyzar, Meadville.
- 8:30—Jesus as the Lord of His People, by M. E. Moffitt, Jackson.
- 9:00—Jesus in Prayer for His People, by E. Gardner, Summit.
- 9:30—Announcements and Adjournment.

Tuesday Morning Session

- 9:15—Song Service led by Vernon Martin.
- 9:25—Devotional led by J. B. Quin, Summit.
- 9:40—The Church: What It Is, by R. B. Patterson, Calhoun City.
- 10:10—The Mission of the Church, by M. S. Varnado.
- 10:40—Special Music led by Vernon Martin.
- 11:00—General Discussion—The Church and Mission of the Church.
- 11:30—Financing a Church, by R. B. Gunter of Jackson.
- 12:00—Announcements and Adjournment.

Tuesday Afternoon Session

- 1:30—Song Service led by Vernon Martin.
- 1:45—Devotional, by R. R. Jones, McComb.
- 2:00—Feeding the People of the Lord, by J. N. McMillin, Louisville.
- 2:30—Pastoring the People of the Lord, by W. R. Cooper, Tylertown.
- 3:00—Sermon, B. W. Walker, Poplarville.
- 3:30—Business, Announcements and Adjournment.

Committee:
W. A. Green, Chairman
G. S. Jenkins

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**SOUTHWESTERN SEMINARY'S THIRTIETH
OPENING
Fred A. McCaulley**

With Cowden Hall's seating capacity greatly augmented by means of additional chairs on the platform, in the aisles, and in the foyer, a jubilant host of friends from Texas and surrounding states pressed in to greet President and Mrs. L. R. Scarborough upon their return from their South American missionary tour, the occasion being the formal opening of the Southwestern Seminary's thirtieth session, Tuesday night, October 13, 1936.

The spacious platform was occupied by the guests of honor, surrounded by members of the Seminary board of trustees, faculty members, speakers and other out-of-city friends, and the large Seminary Men's Choral Club. Brief addresses of welcome and pledges of renewed and enlarged support to the Seminary were made by Mrs. B. A. Copass, Ft. Worth, President of the W. M. U. of Texas; Dr. George Mason, Dallas, Executive Secretary of the Baptist Foundation of Texas; and Dr. J. B. Tidwell, Waco, President of the Texas State Baptist General Convention. Rev. C. E. Matthews, Ft. Worth, Vice-President of the Board of Trustees, presided and read several of the many telegrams of felicitation and congratulation received. Dr. E. C. Routh, Oklahoma City, editor of the Baptist Standard, led the closing prayer.

One of the special features of the evening's program was the special number by the Seminary Men's Choral Club under the direction of Professor Edwin McNeely. While the Scarboroughs were riding the seas on their return trip, Professor I. E. Reynolds was writing the music and Professor Edwin McNeely was writing the words of this special number, which was dedicated to President and Mrs. Scarborough.

President Scarborough's first words of his message were of gratitude to God; Dr. C. E. Maddry and the Foreign Mission Board; the Seminary Board, faculty and student body; Dr. R. S. Jones, assistant secretary of the Foreign

Mission Board; and to that group of friends, all of whom helped make the trip a possibility. The travels covered a period of 144 days, during which they traversed more than 25,000 miles by train, boat, auto and plane. They spent 28 days en route, and 116 days in south America visiting Brazil two months, Uruguay three days, Argentina 23 days, and Chile 19 days. During the 80 days they were not traveling Dr. Scarborough preached 108 sermons, in 30 centers and 66 churches. They conferred with 85 of our 125 South American missionaries, and witnessed 1,512 professions of faith at the close of the services conducted by brethren Maddry, Taylor and himself.

Dr. Scarborough related much concerning the geography, the history, the education, the commerce, the occupations and the characteristics of the republics he visited, but outstanding in their interest, were the revelations of the triumphs of the gospel since the going of the Bagbys fifty-five years ago. From those days of persecution to the present days of glad acclaim to the messengers of the Cross marks a marvelous transformation, with opportunities calling out now to 200 more God-called, Spirit-led, thoroughly trained recruits for this waiting field. More than 60,000 Baptists await the coming of these additional leaders to put them to work at the missionary task of a great continent.

Perhaps the most touching incident during his story of their travels, was when President Scarborough told of visiting the graves of our soldiers of the Cross who have fallen in battle. The mentioning of the graves of such heroes as Soren, Reno, Appleby, Ginsburg, Edwards, and others brought back to mind the marvelous achievements of these missionary pioneers. A visit to the graves of the little children of brother and sister R. S. Jones, reminded us all that perhaps our own missionary-praying and missionary-giving have fallen so far short of our Lord's desire for us, that these faithful servants have been made to carry a heavier load than they deserve in trying to stir us to greater missionary activity and effort.

On his return boat trip President Scarborough prepared the first draft of a manuscript for a thirteen-chapter book, entitled "A Blaze of Evangelism Across the Equator" in which he sets out the work of Southern Baptists on the South American continent.

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Rev. C. F. Hinds has resigned the pastorate at Tunica where he has served for six years. He goes to Beechland Church, Louisville, Ky.

At the prayer meeting service on Wednesday night, Oct. 14, Pastor G. C. Hodge led First Church, Biloxi, in the observance of the Lord's Supper, and one was received for church membership.

The Baptist Student Union of Blue Mountain College, of which Miss Theresa Anderson, New Orleans, Louisiana, is president, will send fifty delegates to the state B. S. U. Convention to be held at Mississippi State College, Starkville, this week-end, according to Miss Anderson.

The Gist of The Lesson by R. A. Torrey brings the thirty-eighth year of this vest pocket commentary before the Sunday school people. It is one of the oldest and most popular of the brief studies of the Sunday school lessons. This 1937 edition is now ready and may be had of the Baptist Book Store for 35c.

"Popular Commentary on the International S. S. Lesson, 1937," is already published by Fleming H. Revel Co. The editor is Eugenia Le Fils, who also edits "The Illustrator." This book of over 200 pages has no superfluous matter. It is as far as we could see true to the word of God, accepting its divine inspiration. The interpretations are helpful. It is priced at 90 cents which brings it within the reach of most of those who study the Sunday school lesson. For next year the lessons are taken from John's Gospel for the first quarter, from Genesis for the second, from Exodus and Deuteronomy for the third, and from John, Luke and the epistles for the fourth. We believe this book will prove a very popular help.

"CHURCH MUSIC"

Pointed Paragraph

I. E. Reynolds

—o—

No. 36. Church Music Desecration.

The writer has heard often, in our religious programs, church, Sunday school, young people's meetings and conventions many references to the uses of music that have caused him anguish of heart and made him wonder at the conceptions of people as to how music should be used. Such expressions have been: "We will stand and sing and have the windows raised (or lowered, as the case may be)"; or, "The speaker hasn't yet arrived so we will sing another song"; or, "It is about time to begin the service, so let's start a song and sing them in." Recently a superintendent said to me: "It's time for the classes to gather into the auditorium; please start a song and I expect it will take about three stanzas before we get them all in." When we have prayer there is usually quietness and reverence in our attitudes, as also for the reading of the Scriptures. For the offering the same attitude is maintained, and for the sermon no one expects the least disturbance, all of which is as it should be. BUT, when music is rendered there is usually confusion, moving around over the auditorium, passing out of books, bulletins, literature, and so forth. Apparently in many churches there is no thought of giving it the respectful attention and reverential hearing that is given the other parts of the worship or service. Why should there be a distinction made in this respect between the various phases of church and related programs?

—BR—

Stetson University has a twelve per cent increase over last year and 100% over three years ago.

An exchange says Columbus got \$270.00 for discovering America, and his captains got \$150.00 each.

Mr. R. H. Green of Jackson who died recently gave in his will \$150,000.00 or more to provide hospital facilities in or near Jackson for negroes.

We are sorry to learn of the fire which destroyed the kitchen of Mississippi Woman's College. The loss was said to be \$6,000.00, probably covered by insurance.

Mars Hill College in North Carolina had to turn many students away for lack of room. matriculating 605 from 84 North Carolina counties and from 22 states and three foreign countries. There are 40 ministerial students.

Leake County Association met two days last week with New Hope Church near Estis Mill. There are lots of Baptists in Leake and they came in good numbers. The editor was asked to conduct the opening devotional service. Rev. B. F. Odom is pastor of several churches in this county as well as in Attala. He has been moderator for several years. He gave way this year to Rev. P. D. Bragg, the pastor at Carthage. Pastors here have to spread themselves far and wide. Brother Burnett serves half a dozen churches, and brother Jodie Moore even more. The clerk of the association is Dr. Lile and they wouldn't swap him for anybody. The sermon was preached by Rev. H. H. Webb, pastor at Thomastown. He spoke on "Our Father Who Art In Heaven," and spoke of the glorious privileges and duties of the children of God. After a sumptuous dinner, the crowd was back to attend to business. Brother Langston read the report on Publications and the editor spoke on the Record, and also on Adequate Support of the Kingdom. The report on the Orphanage brought a good talk from Superintendent Mize, and the one on Christian Education was spoken to by Rev. C. S. Moulder of the Woman's College. The day's work concluded with a missionary address by Dr. R. B. Gunter. We were not privileged to attend the second day.

—BR—

More than fifty foreign missionaries have begun to receive their pension checks from The Relief and Annuity Board, and all active foreign missionaries are participating in the Foreign Mission Board's pension plan administered by The Relief and Annuity Board.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Intermediate G. A. House Party, Woman's College, Hattiesburg, Oct. 30--Nov. 1

FINDINGS OF GENERAL BOARD OF W.M.U. TRAINING SCHOOL, OCT. 1-3, 1936

The following covers the principal matters which were most prayerfully and carefully discussed at the meeting of the General Board of W. M. U. Training School which was held in Louisville, Kentucky, in connection with the observance of Founders' Day, October 2, 1936.

1. It is the Board's general conviction that the Southwide constituency wishes the School to resume its former policy of having the majority of its classes at the Southern Baptist Theological Seminary. The chairman of the Board, Mrs. F. W. Armstrong, explained that, at the request of the 1936 mid-year meeting of W. M. U. Executive Committee and corresponding secretaries, she had approached the Seminary through its president, Dr. John R. Sampey, and had been informed in writing by him that he had in turn presented the matter to the faculty and the executive Committee of the Seminary's Board of Trustees and that both of these bodies had expressed themselves as being in sympathy with the matter. The Training School cannot hope that the members of the Seminary faculty will be able permanently to serve on the Training School faculty as at present. Therefore, the School's Board voted to empower Mrs. Armstrong to enter upon negotiations with the Seminary so that, if possible, the desired change may go into effect beginning with the fall of 1937.

2. Naturally the great distance between the location of the Seminary out at the Beeches and of the School in the business section of the city presents the problem of transportation, since there is no street car adjacent to the Seminary and as there is no adequate bus service. Information leads to the belief that a satisfactory plan for transportation can be made at minimum but considerable cost.

3. It will be readily conceded that such plans for daily transportation are impractical as a permanent policy of the school. After expert but disinterested advice that property in the neighborhood of the Seminary is rapidly advancing in value, it was deemed wise to appoint the following committee—Mrs. Armstrong, Mrs. W. J. Cox, Misses Carrie U. Littlejohn and Kathleen Mallory—authorized to use their best judgment in selecting and securing the property and in determining the terms upon which it can be secured.

4. In the light of the preceding statements, it is well however to explain that the Board gave prayerful and continued consideration to the present property of the School and to the fact that it must not be sacrificed in any sense. Also it was realized that any great change requires not only care but also time. Therefore there is no possibility or intention of making an immediate change as to the location of the School.

5. It is well also to explain with reference to the Good Will Center and other city mission activities of the School's students that they will continue as at present. However, should the School eventually move to the property in the neighborhood of the Seminary, it is confidently believed that satisfactory arrangements can be made for continuing such work even as the

Seminary has solved a similar problem for its students.

Mrs. J. C. Wallis
Mrs. J. C. Lanier
Kathleen Mallory

FOUNDERS' DAY AT THE W. M. U. TRAINING SCHOOL

On Friday afternoon, October 2, faculty, trustees, students and friends gathered in the Heck Memorial Chapel of the W. M. U. Training School, Louisville, Ky., for the celebration of the twenty-ninth anniversary of the founding of the school. This second observance of Founders' Day, inaugurated last fall, was in every way a significant occasion.

The beautiful chapel was filled with a rich, mellow light, as the stained windows softened the rays of the afternoon sun. Soft, meditative strains came from the piano, and as eyes were turned toward the words "Seeketh Not Her Own," hearts were stilled. Miss Carrie U. Littlejohn, principal of the training School, took her place on the platform, together with others participating in the service.

The stirring hymn, "Lead On, O King Eternal," brought thoughts of the "fields of conquest" to which Training School daughters have gone—lifting the Cross, fields which continue to call so urgently. Mrs. F. W. Armstrong, president of Woman's Missionary Union, led in a prayer of thanksgiving for the faith, the courage and the wisdom of those whose lives have been devoted to the founding of the school. Earnestly did she pray for vision in the present hour.

After the singing of the hymn, "O God, Our Help in Ages Past," Miss Littlejohn introduced Miss Mary Nelle Lyne, corresponding secretary of Kentucky W. M. U., who in turn unveiled, and presented to the school, a beautiful portrait of Miss Eliza S. Broadus, whose life is so inseparably linked with the history of the Training School and who, five years ago, was called to her heavenly home. Miss Lyne spoke of the tremendous influence of Miss Broadus' leadership in the work of Kentucky W. M. U. Coming to the state in 1877, she became one of the charter members of the Central Committee of Kentucky W. M. U. when it was organized. Not only did she serve on this for fifty-three years, but she was the first vice-president from Kentucky for the Southern W. M. U. and for thirty years rendered faithful service as a member of the Southwide committee. "To her, more than to anyone else, Kentucky W. M. U. owes its fifty-eight years of successful service." The portrait of Miss Broadus was presented to the Training School as a gift from Kentucky W. M. U. and the family of Miss Broadus.

The Founders' Day address was brought by Mrs. A. T. Robertson on the theme, "Seeketh Not Her Own." In her own delicately human and gentle manner, Mrs. Robertson made very real the personality of her beloved sister, Miss Broadus. Three Southern states contributed to her development: Virginia, South Carolina and Kentucky. Born in 1851 at the University of Virginia, where her father, Dr. John A. Broadus, was chaplain, all of her first memories were connected with the beautiful campus of the University. On the death of her mother, when Eliza was only six, the child was taken to the home of

her maternal grandmother, where she still had the care and the love of her devoted negro mammy. Dr. Broadus married again, and back in her own home, Eliza's heart was soon won by her step-mother. Under the instruction of these two, the girl came to acquire a growing knowledge of history, literature, philosophy and languages. From her years in Virginia, she drew her moderation of temper and fairness of mind.

Moving with her family to Greenville, S. C., Eliza found herself in touch with the new Seminary. Drs. Williams, Manly and Boyce, and others of those early Seminary days, were her friends. Soon after the establishment of the Seminary came the war, and with that the characteristic emergencies and sacrifices. Through these four years and the period of reconstruction, Eliza did her part, learning lessons of thrift, economy, patience and cheerfulness.

The years in Louisville found her devoting herself wholeheartedly to the channels of service which presented themselves. Her love for children, her sympathetic understanding, her skill in discovering leadership, her courage in the face of the early opposition to woman's work—all of these found expression. Her influence was definitely felt in the mission Sunday schools being started by Seminary students and Louisville girls. All along, responsibilities in a large family contributed to her executive ability and diplomacy.

Mrs. Robertson mentioned three outstanding traits of character possessed by Miss Broadus: a strong sense of duty, an extraordinary love of the Bible, and friendliness. For the Training School she was "just herself, intelligent, loving, kind, generous and seeking not her own."

In the drooping of the lilies, the Chautauqua silent tribute was paid to the beloved founders of the Training School who have passed on. A sextette of Training School students brought in song the challenge, "Pass On the Torch," after which Mrs. T. H. Wayne, chairman of the local Board of Managers, led the closing prayer.

Ruth Provence.

—BR—

At a recent meeting of the Baptist Orphanage trustees Mr. W. G. Mize was re-elected superintendent for another year.

Vice-President W. L. Ferguson becomes president of the Northern Baptist Theological Seminary. He was for years a foreign missionary but has for nine years been with the Seminary.

An actor once being asked by a preacher why the theaters which charge admission were full and churches where pews are free are half empty, answered, "It may be because we actors portray fiction as if it were fact, while you preachers preach truth like it were fiction."

There ought to be in every church an every member canvass for subscriptions to the church budget, for every member should face his responsibility in the matter of supporting the gospel and bringing all its benefits to the world. A church member cannot be developed properly unless he shares with others the obligation to carry the knowledge of Jesus to the ends of the earth. Paul says, "Admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ."

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

WHO GETS THE OVER-PLUS?

I have heard quite a number of Baptists say recently that they will get much more from their crops than they thought possible when planting. In some instances the increase is from one-third to one-half above expectations. The Lord has surely been good to the people of Mississippi this year. I rejoice with those who have been thus blessed.

The question that arises in my mind as I think of this wonderful crop the Lord has given the farmer, who will get the benefit of this over-plus in production? Will pledges to churches be increased and the cause of Christ be helped, or will they just go on and pay as they had promised expecting a much smaller crop?—for in most instances the pledges were far too small when the smaller crop was considered. The command of the Lord about giving is "as the Lord hath prospered you." Now, if we are going to be honest with God we will increase our offerings to His causes, and not give all this over-plus to selfish and personal matters. My suggestion is that we pay our former pledges and then give the Lord a liberal thank offering for His goodness to us.

What we do with the over-plus will tell where our hearts are in this matter. And, also, it may mean the blessings or withholding of blessings next year. God takes notice of these things and He deals with us accordingly. Then for the glory of God and the salvation of a lost world deal liberally with the Lord in this over-plus that He has given us this year.

The news comes that Rev. L. B. Fancher, age 92, died at the home of his son in Neshoba County Sunday night, October 11th. Brother Fancher was for many years one of the leading Baptist preachers of east Mississippi, serving many of the good churches in that section as pastor. He has been in feeble

health for several years and has been on the retired list. Condolence to his bereaved family.

The writer and wife are arranging to take a vacation beginning this week and spend some two weeks with their son and family in Richmond, Ky. The church work will be taken care of by supply. Brother H. L. Rhodes will supply at Coldwater, Neshoba County, the second Sunday in November. Bro. Rhodes conducted a study course at Coldwater last summer and is well liked by the church.

A card from Dr. Clyde L. Breland, who is in a two-weeks' meeting with First Baptist Church, Covington, Ky., says: "Our meeting here goes well—some 17 professions of faith to date. We shall continue to Sunday (18th)."

The Coffeerville Baptist Church is to have Miss Rubye Taylor of the Sunday School Department with it the latter part of November, to teach "Building a Standard Sunday School," and help otherwise. Mrs. G. C. Cost, our excellent teacher of our fine Adult Woman's Class, has already finished two of the books in the new course, "The Book We Teach" and "When Do Teachers Teach." She is headed for the full course.

Rev. W. H. Lowrimore, who has been residing near Coffeerville for some years, will locate in the Delta near Moorhead at an early date. He will continue to serve Cedar Grove and Pleasant Grove churches as pastor I am informed. He has done a good work while in this section of the state.

I am informed through their son, Dr. Solon Dobbs of Calhoun City, that my dear friends, Rev. and Mrs. C. H. Dodds of Mathiston, are in rather poor health. When the writer was pastor at Mathiston for eight years he never had better friends than the Dobbs. May the Lord be gracious to them in their evening of life.

Rev. Cecil H. Ellard, pastor of the Carrollton churches, gave my office a call when on his way to Oakland last week. He was recently given a unanimous call to be pastor of Oakland Baptist Church for another year. The people of that town appreciate his good work.

Rev. H. M. Kinlaw of Mississippi College supplied at Coffeerville in the absence of the pastor the third Sunday. The people enjoyed his services. He was at Scuna Valley Sunday afternoon.

While in Neshoba County recently I attended a dry rally. W. D. Cole as chairman, and his assistants, laid plans to inform the people about the election on the sale of beer and wine to be held Nov. 3rd. They expressed confidence that the sale would be voted out. May it be so.

—BR—

S. S. ATTENDANCE OCT. 18, 1936

Jackson, First Church	881
Jackson, Calvary Church	894
Jackson, Grif. Mem. Church	590
Jackson, Davis Mem. Church	175
Jackson, Parkway Church	202
Jackson, Northside Church	112
Columbus, First Church	512
Laurel, First Church	445
Laurel, West Laurel Church	396
Laurel, 2nd Ave. Church	229
Laurel, Wausau Church	46
Springfield Baptist Church	181

PROGRAM ON "GOLDEN ANNIVERSARY" NEW PROSPECT CHURCH

Sunday, Oct. 25, 1936

- O—
- 9:45—Devotional by Rev. Jake Grubbs.
- 10:00—Welcome by Rev. Frank Cox.
- 10:15—Response by Rev. T. W. Winter.
- Special Music—Elton Spear. Time 10:30 A. M.
- 10:35—History of Church, Guy Curtis.
- 10:45—Future Outlook, Rev. W. C. Sledge.
- 11:00—Special Music, A. J. Burchfield.
- 11:05—Sermon, Hardie Mayes.
- Noon—12:00 M.
- 1:15—Devotional, Rev. A. J. Jones.
- 1:25—Special Music, Sammie Richardson.
- 1:30—Five Minute Talks by Former Pastors.
- Special music by Jewell Owen.

GREETINGS, MISS. WORKERS

—O—

With brother Perrigo at Pinegrove and with brother S. P. Powell at Carriere, both in Pearl River County, the writer has been privileged to work in meeting. The Lord was good to us in each. Pastors in each place had prepared the way and had the people following them in beautiful devotion. Between 30 and 40 were added to the two churches. It was a joy to be again in Pearl River County and especially in these churches where I have held other meetings.

My thirteenth year with Bogalusa First Church soon begins but the memory of fellowship with Mississippi Baptists is yet fresh in my thoughts.

O. P. Estes
Bogalusa, La.

—BR—

B. T. U. ATTENDANCE OCT. 18

Jackson, First Church	104
Jackson, Calvary Church	194
Jackson, Grif. Mem. Church	239
Jackson, Davis Mem. Church	83

Jackson, Parkway Church	50
Jackson, Northside Church	47
Columbus, First Church	196
Laurel, West Laurel Church	147
Laurel, First Church	120
Laurel, 2nd Ave. Church	75
Laurel, Wausau Church	35
Springfield Baptist Church	50

—BR—

The friends of Rev. Leo Green of Tupelo and his bride are congratulating them on their marriage Sunday. He is one of the finest students in the Louisville Seminary, and she is the beautiful daughter of Mr. and Mrs. Huff of Forest.

Simpson County Association met with Pine Grove Church near the eastern county line. There are 38 churches and 37 of them were represented the first morning. The crowd was good and deeply attentive, and the dinner was all that could be desired. The former moderator, brother Allred, is leaving the county, going back to Jones County and could not be present. Rev. C. C. Jones was elected moderator. Rev. W. C. Black was re-elected clerk and Capt. W. F. Smith treasurer. The editor led the opening devotional and Rev. J. C. Richardson the one in the afternoon. Mrs. W. G. Mize gave a good report of the Orphanage and the people are preparing for the Thanksgiving offering. The sermon was by Rev. B. A. McCullough on "We must work the works of Him that sent us while it is day," and it was the right kind of sermon. In the afternoon the reports on missions were read and the editor spoke on supporting the program. There was also an earnest discussion of the prohibition question. This county voted beer out three to one, but through a technicality it seems it will have to be done again. We could not attend the second day.

LADIES MAKE MONEY

Selling Knitting Yarns. All Descriptions—Roucle, Velvo, Cotton, Wool. A card will bring full details.

Gray's Specialty Yarn Company
Gastonia, N. C.
40 Years Experience

Mississippi Woman's College Endowment Campaign

Goal: \$250,000

1. AUTHORIZATION—The campaign was authorized at the last session of the Mississippi Baptist State Convention (November, 1935) and approved during the following month by the Baptist State Convention Board.
2. ACCOMPLISHMENT—The campaign was launched in Hattiesburg, under the conviction that confidence of home people should first be demonstrated. Including Mr. Tatum's gift of \$50,000 the total subscriptions for Hattiesburg, trustees, faculty and students now exceed \$102,000. (People of Hattiesburg and their personal friends had previously contributed to the college approximately \$300,000.)
3. ANNOUNCEMENT—The campaign now takes the form of seeking individuals or groups enough interested in Christian Education in Mississippi to underwrite 15000 UNITS of \$100 EACH to complete this task. Certainly Hattiesburg's leadership should find ready response. What is your reaction?

For subscription card or further information, please address
W. E. HOLCOMB, President, Hattiesburg, Miss.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for October 25 PLANTING THE GOSPEL IN GOD'S WAY

Lesson texts, Acts 18; 1 Cor. 13.

I. The Way of Passionate Proclamation.

(a) Paul Arrives in Corinth (Acts 18:1-4).

Leaving Athens where his success had been very modest, Paul came to Corinth. If Athens was intellectually cold and formal, Corinth was intellectually shallow and frivolous. This was a commercial city, home of the newly-rich. They had attained rather sudden wealth and were in consequence bigoted, believing they were the people, because they had got things. There were multitudes of Jews there, drawn by the desire to obtain wealth in the bustling commercial metropolis. The ends of the earth met here and the meeting debauched and degraded the whole body. There were all kinds of shows, and a vulgar and ostentatious display of wealth, mingled with the most corrupt and indecent practices. The most terrible phase of the corrupt life of the city was that the religion of the people had become the hotbed of its pollution. In its one splendid and yet awful temple of Aphrodite, there were 1,000 priestesses sacred to shame.

To this city came Paul, eager to pit the conquering Christ against the forces of wickedness which held this city. Paul does seem at first to have given full time to the proclamation of the gospel. It was necessary for a time for him to earn his living, and this he did by plying his trade as a tentmaker, preaching the gospel only on the sabbath days.

(b) Getting Under Way (Vv. 5-11).

Silas and Timothy came down out of Macedonia and brought Paul a gift of money from Philippi (Philippians 4:15). This support fund for the missionary enabled him to quit the work by which he had been supporting himself and give himself wholly to the proclamation of the truth.

In this course he was not allowed long to continue without the open opposition of the Jews. Paul had gone first to them, but now he openly laid upon them responsibility for their failure to walk in the right way and turned to the Gentiles. He took lodgings in a house nigh the Jewish synagogue, and taught so that the ruler of the synagogue believed with all those of his household who were capable of believing. With this one Jewish household which believed, there were a number of other citizens of Corinth who believed and were baptized.

(c) The Lord Comforts Paul.

This comfort came to Paul by a vision in the night. Paul had for some reason become fearful, else the Lord would not have bidden him, "Be not afraid." From that command the Lord went on to as-

sure Paul that his labor would not be in vain; because the Lord had "much people" in Corinth. This assurance of the Lord to Paul that he should have protection from those who would wish to hurt him, inspired Paul to remain and labor in the city for a whole year and a half.

(d) Trial and Triumph (Vv. 12-17)

One Gallio, a Roman had lately come to be proconsul under the Roman government in Corinth, and the Jews of Corinth, becoming enraged against Paul, brought him before the Judgment seat of Gallio, accusing Paul of heresy against their God, and desiring some harsh judgment against him. Paul was in the act of beginning a defense when Gallio relieved him of the necessity of doing so by telling the Jews that he had no interest in their petty quarrels among themselves and that he proposed to have nothing to do with the affair. He drove them from before the judgment seat and in so doing gave Paul a legal standing in the city he had not enjoyed before. Gallio's pronouncement in this case gave legal sanction to the proclamation of the gospel in Corinth. As a final act of recognition of Paul's right to go his way unhindered by the Jews, Gallio did not even interfere when the Greeks there present seized the ruler of the synagogue and gave him a good beating right there in the court.

(e) Paul Presses His Journeys (Vv. 18-23).

After many days additional of stay in Corinth, Paul took his friends Priscilla and Aquila and proceeded by a devious route to Aphenus, where he left them and proceeded to Ceasarea, whence he seems to have gone up to Jerusalem, which he left after the briefest stay and returned to Antioch. Thence he returned to some of the scenes of his former labors, strengthening the disciples.

(f) Paul's Children Give Needed Instruction (Vv. 24-28).

An Eloquent Alexandrian, Apollos, came to Ephesus to preach. He did not fully understand the gospel. Priscilla and Aquila heard him, and taking him to themselves they give him full instruction in the way of the Lord, and he preached with far greater success and assurance and understanding after that. So Paul went on preaching in the persons of the people whom he had won and trained, even as he goes on today, winning people to his Lord, and training them to win and train still others.

(g) Watch God in All His Word.

Let us never forget that we are never to look at the labors of any one of God's big servants as though the labors were performed by the servants themselves alone. The Lord of the work He doeth the work: the Lord of the Word, He speaketh the word which profits, and in the person of His servant all glory is wrought by the Lord.

II. The More Excellent Way.

(I Cor. 13).

Paul calls this chapter the showing of "A most excellent way." This chapter has furnished the text for sermons, tracts, books, lectures, without number. To attempt an analysis of it is akin to plucking a beautiful flower to pieces in order to see how it is made. Yet the

students will attempt outlines and analyses of it, and the uniformity in the divisions they find is very striking. That which I here set down is one for which I claim no slightest degree of originality. Maybe I have given different names to the divisions, that is all, if, indeed, I have done that.

1. The Primacy of Love (vv. 1-3)

He says that the eloquent tongues of men and even of angels amount to nothing if they wag in heads without loving hearts beneath them. More important than the gift of prophecy, than the profoundest knowledge, than all faith however sublime, than all charity, than all zeal for any cause, though it should lead to self-immolation, is the gentle virtue of Christian love. It holds primacy among all the gifts with which God dowers His children.

2. The Characteristics of Love. (Vv. 4-8).

(a) Long suffering kindness. (b) Absence of envy and overweening pride. (c) Is well behaved and unselfish. (d) Is not quick to find occasion of becoming insulted nor ready to treasure up the memory of evil. (e) Finds no joy in the unrighteous thing, whether it be the unrighteous thing done or the unrighteous thing suffered by anyone; but finds joy in the thing which is truthful. (f) Endures as He endured, believes till facts confute his belief that people are good, hopes against hope for the final triumph of the good. (g) Its supply never fails, the quality of it is just the unfailing quality, even when prophecies, tongues, and knowledges pass away.

3. The Final Preeminence of Love. (Vv. 9-13).

Love shall be made perfect in the after while not only, but it shall also make perfect those who home it within their hearts. As a child understood only the childish to leave this childish understanding behind when the years of maturity came, as that which is only in part shall be done away when the perfect is come, as one may see in a glass in an enigma and afterwards see clearly when he stands face to face with the object under contemplation, so shall love bring its subject out of all imperfection and immaturity at the last to the full truth and into the full glory of the perfect.

When earth shall pass away and only the spirit world shall matter, when faith and hope shall abide alone with Love, Love will still be supreme and so shall abide the greatest through all the running tide of eternity.

—BR—

Author: "This is the plot of my new story: A midnight scene. Two bandits creep stealthily toward the house. They scale a wall and force open a window. As they slip in, the clock strikes one."

Thrilled One (breathlessly): "Which one?"



A GREAT LESSON

By Zeno Wall, D.D.

Our vacation this summer was spent at Morehead City, where we went fishing each day. One day Senator Bailey asked me to go deep sea fishing with him and his children. I went and spent the day "out in the deep" with him, and oh, what a day it was! We caught many large and beautiful delphin, and our boat was strongly built and had an able crew. In the afternoon, about five o'clock, we headed for home, and when in about an hour of our port, a rather severe storm beat down upon us. Our boat dipped, and reeled, and plunged like a drunken man. Before the storm hit us, the captain of the boat was on deck with us, watching us fish and making suggestions to us, but just as soon as the storm struck, he went to the bridge of our ship, and took hold of the pilot's wheel. How swiftly he moved and how safely he guided our boat!

The never-to-be-forgotten lesson to me is this: When the storm breaks—and break it will—every one at the head of any home, any church, any school, any paper, any denomination, any state, any government needs to move swiftly and courageously to his place, and stand there till the skies clear. He must not hesitate, debate, fear, remain silent, grumble, but go, at once, to his place and guide his vessel into safe waters.

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DR. MADDRY HAS RETURNED

Dr. Charles E. Maddry, executive secretary of the foreign Mission Board, says that Uncle Sam's present "good neighbor policy" is doing much to break down the prejudice of the countries of South America and to erase the idea that the U. S. A. is "the colossal imperialist of the North."

"Since Mr. Hoover's visit seven years ago there has been a decided improvement in the spirit of international good will. This has affected our work to a marked degree and has thrown wide open our doors of opportunity," declared Dr. Maddry.

The secretary arrived in New York, October 6, aboard the S. S. Santa Lucia, and came immediately to Richmond. He has spent the past four and half months on a missionary journey through the four countries of South America in which Southern Baptists have work, namely: Brazil, Argentina, Uruguay, and Chile.

Mrs. Maddry, and Dr. and Mrs. L. R. Scarborough of Fort Worth, Texas, accompanied Dr. Maddry on this journey south.

During the 108 days that he was in South America, Dr. Maddry spoke 103 times through an interpreter and twenty-six times in English, totaling 129 messages in 108 days. In these services of Dr. Maddry's party, fifteen hundred made a start toward the kingdom by profession. And whether their lips betrayed their hearts or not, "at least this individual demonstration gave the missionaries 1,500 contacts to follow up and to follow through," modestly declared Dr. Maddry.

The secretary's idea of the bankruptcy and failure of Catholic as a spiritual force was greatly intensified from his observations in South America.

"The Catholic church dominates society, politics, and her superstitions completely motivates individual behaviour," said Dr. Maddry. He described Bahia, Brazil, the Catholic capital of South America, as the most fanatical city he had ever visited. There are 365 Catholic churches—one for every day in the year—in this city of 400,000 people.

"There is a total divorcement of the Catholic church and morals. A man may cheat, lie, steal, commit adultery, confess once a year to the priest, and be considered as pure as an angelic virgin," affirmed Dr. Maddry.

"These sins are further evidenced in the fearful mortality of the children. Seventy-five per cent of the babies never live to be two years of age.

"Because of the exacting demands of the Catholic church many are living together out of wedlock and their children are civilly illegitimate."

Dr. Maddry further stated that the appalling illiteracy of these people is due to the Catholic priest-hoods' holding the people in ignorance in order to keep them subdued and fearfully loyal to the Catholic church.

"And added to all of this, they are copying our methods and taking our standards in many instances as theirs, because they realize that the people are differentiating between the high standards of the Baptists

and the low standard of Catholicism," continued Dr. Maddry.

Dr. Maddry pictured Argentina as the white man's country and as the most promising field for the future propagation of the gospel.

"Every soul is precious in the sight of the Lord. But some will not only receive salvation themselves, but become great possibilities for furthering the gospel and carrying it to the ends of the earth. Argentina will become Southern Baptists' great missionary ally in this respect," confirmed Dr. Maddry.

"In 1881 the W. B. Bagbys entered Brazil. Today Dr. Bagby still lives to see 600 churches, 50,000 members, five colleges, two seminaries, a publication society, a home and foreign mission board, carrying the gospel to the far interior of Brazil, to Portugal, and from Portugal to Africa.

"In 1903 we entered Argentina, and in 1917 we went into Chile. Through all these years the missionaries have worked faithfully and long. The results are now ripe unto harvest, but the reapers are few. Reinforcements are needed on every side. Today is Southern Baptists' golden opportunity in all four of these countries," and the secretary counted scores of places calling for help before it is too late.

—o—

RESOLUTIONS

Resolutions by Lincoln County Baptist Association in Convention at New Sight Baptist Church October 15, 1936

—o—

Be it resolved, that we, the messengers to the Lincoln County Baptist Association, acting not in our capacity as messengers to this association but as a group of representative Christian citizens, hereby go on record as favoring an election in Lincoln County whereby our citizens would be given an opportunity to decide the question of whether or not the legal sale of beer and wine shall be continued.

Be it further resolved, that we suggest that a mass meeting of Christian citizens of Lincoln County be called at the court house in Brookhaven Sunday, November 8, at 3:00 P. M., for the purpose of launching a campaign to that effect.

And be it further resolved, that we respectfully request the following citizens of Lincoln County to serve as a committee for the purpose of giving publicity to the suggested mass meeting, and of making any necessary arrangements in connection therewith:

Dr. J. L. Neill, pastor Methodist Church, Brookhaven; Mr. V. D. Youngblood, Brookhaven; Dr. J. A. Taylor, W. C. Hutton, G. D. Williams, W. L. McGraw, and D. L. Berryhill.

Respectfully submitted,

B. L. Davis,

D. O. Horne,

E. C. Keen,

Resolutions Committee

(Unanimously adopted 10-15-36).

—o—

Little George: "Do you ever have family prayer before breakfast?"

Little Albert: "No, we have prayers before we go to bed. We ain't afraid in the daytime."

THE WEEKLY TEACHERS' MEETING

First Baptist Church, Biloxi

—o—

The weekly teachers' meeting of the First Baptist Church, Biloxi, has been organized on the same basis and with the same officers as a regular "organized Bible class." The class meets each Wednesday evening from 6:45 to 7:25. It is composed of all the teachers and the officers who, because of their duties, cannot attend class on Sunday, such as general and departmental officers.

Each officer of the class is expected to be so efficient as to demonstrate each week how the work pertaining to his office should be done in the regular Sunday school classes. The president has charge from 6:45 to 7:00 after which the teacher leads in the study of the lesson for the following Sunday, using from week to week the various methods of teaching.

The standard for adult organized classes has been adopted, and the leaders expect the class to be standardized within the very near future. The six point record system, as used in the school classes on Sundays, has been adopted as the basis for grading, with the following exceptions: On Sundays each one grades himself, among other things, on attending the preaching service and on contributing to the church program. On Wednesdays the officers and teachers grade themselves on attending prayer meeting which begins at 7:30 and closes at 8:15, and as no offerings are made at the weekly teachers' meeting each one grades himself at this point on the basis of his last Sunday's record. For instance, if he made an offering last Sunday he will on Wednesday at the teachers' meeting grade himself as contributing to the church program.

The officers elected by the class to serve the next six months are: President (Executive), Mrs. G. C. Hodge; First Vice-President (enlargement and enlistment), Mrs. P. R. Perkins; Second Vice-President (fellowship and social), Mrs. J. C. Brent; Third Vice-President (class ministries, sick and devotional), Mr. Joe Hudson; Fourth Vice-President (stewardship), Miss Irma Kelly; Secretary, Miss Lena Burnside; Pianist, Miss Hazel Burnside; Chorister, Mrs. Jack Seymour; Reporter, Miss Shirley Billings; Teacher, Rev. G. C. Hodge; Associate Teacher, Rev. A. G. Moseley.

Since no one except teachers, general and departmental officers are expected to attend this class and

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since everybody else is ministered to by the regular Sunday school classes, the activities of the officers of this class are limited strictly to the membership of the class.

—o—

Mike was going to Dublin for the first time in his life, and his friend Pat was giving him a few hints on what to do and where to go in the big city.

"What do I do when I go to the zoo?" asked Mike.

"You be careful about the zoo," advised Pat. "You'll see foine animals if you follow the words 'To the lions' or 'To the elephants,' but take no notice of the one 'To the exit,' for, begorrah, Mike, it's a fraud and it's outside I found myself when I went to look at it."—Birmingham Post.

—o—

A gentleman on horseback asked a lad if the pond was deep.

"No, sir," answered the lad, but on going in the horse went up to his neck in the water. Struggling out, the rider said to the boy, "What made you say this pond wasn't deep?"

"Well, I've seen mother's ducks walk over it," replied the lad.

—o—

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LOOK FOR THE BAYER CROSS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

A lovely letter came yesterday from one of the nicest young women we know, but she doesn't want it published. A secret? No, just a heart-to-heart talk with me. I am writing to ask her to write a letter for our page, and then some of you will remember her with pleasure.

I am hoping to go tomorrow with the head-of-the-house to an association about fifty miles away, and am looking forward to meeting our dear friend, Mrs. Phillips, there. Don't you wish you could go with us? She wrote that she expected to go to the meeting, and wanted me to come, and this is one of the reasons I am going. Next week, if I get there (for it is not certain) I will tell you about being with this devoted Christian who so beautifully "adorns the doctrine of Christ her Saviour."

Here is a letter from another person who doesn't want her letter published, and so it will not be. But sometimes it is pretty hard on me to have put away in the box the letters that would be so good to print. But I'm much pleased to get the birthday offering, and thank her for sending it for some one else.

Then I have a letter from Mrs. Shoemaker of Bay Springs, who co-operates so kindly with the Junior B. Y. P. U. of that place, and she sends their monthly money, for which we send our thanks and appreciation, to her and her young friends, and mine, especially to Nell

Brown, who is secretary—or it is treasurer?

With love, from,
Mrs. Lipsey

FEEDING FOUR THOUSAND

Matt. 15:32-39

Jesus went about everywhere preaching and teaching, and often great crowds followed him and they would grow tired and hungry. Of course, Jesus knew this. At one time they had been with him three days, and had had nothing to eat and Jesus would not send them away like that, for he knew they would perhaps faint on the way. So Jesus called his disciples to him and said, "I am so sorry for them, and his disciples said, 'Can a man satisfy these men with bread in this wilderness?'" And he asked them how many loaves they had, and they said seven and a few little fishes. He directed the people to sit down on the ground and he took the loaves and fishes and thanked God and blessed the food and broke it up. Then he distributed it to the disciples who gave it to the people, and they all ate of it and were filled. They took up that which was left—seven baskets full. There were four thousand men, besides the women and children who received this abundant food.

What kind of meat and bread did the children of Israel have in the wilderness?

Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.—Mt. 4:4.

Mrs. Beulah Mayo

THE BIRTH AND CHILDHOOD OF JESUS

As the Christmas holidays approach, our minds naturally revert to Bethlehem and the Babe in the Manger. In imagination we see the pious shepherds keeping watch over their respective flocks as they alternately graze and sleep on the hills near Bethlehem. It is night, but the shepherds are not sleeping. Methinks they are speaking to one another on the subject uppermost in the minds of many at this time,—the coming of that one vaguely promised to their first parents, foreshadowed in their offerings, and more fully revealed by their prophets—the Messiah—the Prince of Peace.

All at once, the glory of the Lord shone round about them and the angel of the Lord appeared. No angel visits had been recorded for several hundred years and the shepherds were much frightened. But the angel calmed their fears, saying, "Behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." Suddenly a multitude of angels joined the heavenly messenger, and they were praising God in the sweetest song that was ever heard on earth, and the words were, "Glory to God in the highest, and on earth peace, good will toward men."

After the angelic choir had gone back to heaven, the pious shepherds left their flocks in the fields and

hurried to Bethlehem, determined to see the wonderful sight of Christ the Lord, not in the palace of the rich, nor even in the village inn—but in the humble stall where the cattle were fed, lying cradled in a manger. Thus, in infancy, "He humbled Himself." Returning to their tasks, the shepherds spread the news of what they had heard and seen, and thus became the first heralds of the birth of Christ.

When the crowds had gone from Bethlehem, did the keeper of the inn offer the little family better quarters? Yes, I feel sure he did, for they remained there for some time. On the eighth day, the rite of circumcision took place, and the child's name was called Jesus. When He was forty days old, they carried Him to the Temple in Jerusalem to present Him to the Lord and to offer a sacrifice. With the Babe in his arms, the aged and devout Simeon and the prophetess, Anna, offer their meed of praise, prophecy, and thanksgiving, "speaking of Him to all that looked for redemption in Jerusalem."

Having "performed all things according to the Law of the Lord, they returned to Nazareth, their home." Luke 2:39.

We next find the family back in Bethlehem—not in the cattle stall, but in a house. Did Joseph, being a carpenter, find Bethlehem a better place to ply his occupation, or did he feel that the city of David would be a more appropriate place to bring up this wonderful child? Anyway, that is where the wise men found him, when they came to Jerusalem, inquiring, "Where is He that is born King of the Jews?" for

we have seen His star in the East, and are come to worship Him." How did they know anything about this King of the Jews? It is generally thought that these wise men, or Magi, were from Persia. The Persians, it is said, are not classed with the heathen; we know that several of her kings acknowledge Jehovah as the true God; and also that many Jews remained in Persia and its dependency, Babylonia, when different groups went back to their native land. They, in common with the Jews in Palestine, were no doubt expecting the Anointed One. These Magi, or astrologers, might have heard this, and then, we do not know what God might have directly revealed to them.

So sure were they, after seeing that wonderful star, that they set out on the long journey to Jerusalem, naturally concluding that the King of the Jews would be born at the capital of the nation.

When King Herod heard of the coming of these strangers of the Far East and of their mission, he was greatly troubled, and immediately assembled the Jewish Sanhedrin and demanded of them where the Christ should be born. They told him that it was prophesied that Bethlehem was to be His birthplace. Then Herod called the Wise Men secretly and inquired particularly what time the star appeared. Then he sent them to Bethlehem to search for the young child, saying, "When ye have found Him, bring me word again, that I may come and worship Him also."

As they started to the little city of Bethlehem, six miles away, the star which they had seen in the East reappeared and went before them until it stood over where the object of their search was. In imagination we see these Wise Men, richly dressed, descend from their camels and walk into the house—not the stall where the cattle were fed—(Matt. 2:11)—as the artists would have us believe—and behold Mary and the Babe, Joseph, it seems, not being present, they prostrate themselves before the child in adoration, and opening their treasures, they present unto Him their costly gifts of gold and frankincense and myrrh.

But they dare not go back to Herod, for God warned them in a dream that the crafty Herod only wanted to put Him to death, so they went home by another route.

When Herod learned this, he sent and slew all the children in and near Bethlehem from two years old and younger in hope of being certain to get the Christ child.

But God had warned Joseph in a dream of the king's intentions and had told him to take the young child and the mother by night and flee into Egypt, and thus Herod was foiled again. Here, no doubt, they remained among the people of their own nation, as many Jews were living in Egypt at this time. I wonder if Joseph plied his carpenter's trade while there or were

the Magi's gifts sufficient to afford them sustenance.

By and by the call comes to Joseph in a dream telling him to take the mother and child back to the land of Israel, for Herod was dead. As he nears his destination, he hears that Herod's son, as cruel as his father, has succeeded him in Judea, so he goes to Nazareth in Galilee, their old home.

Here in the little village of Nazareth, not so well thought of then, the Savior spent his childhood and early manhood, rendering the place sacred forevermore. Here He doubtless helped in the duties of the home, played with His mother's boys and other boys of the neighborhood, and attended the synagogue school. But there must have been about Him an air of supremacy that was different from the others, for Luke says, "The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."

When He was twelve years old, Mary and Joseph carried Him to the Feast of the Passover at Jerusalem. This age was considered the dividing line between childhood and youth. At this age a Hebrew boy took upon himself legal responsibilities—became "a son of the law."

On their return from Jerusalem they had gone a day's journey before they discovered that the boy Jesus was missing. Back they go to the city. After searching everywhere, they find Him on the third day in the temple talking with the learned doctors of the law, asking and answering questions, and astonishing them with his knowledge. At His mother's gentle rebuke He answers: "How was it that ye sought me? Did ye not know that I must be about my Father's business?" or "in my Father's house?" He goes back with them to Nazareth, and, in filial obedience, submits Himself to their authority.

And here we leave Him, naturally concluding that He assisted Joseph in the carpenter's shop and helped in the support of the family, doubtless spending much time in meditation, preparing for His work eighteen years hence. Luke, thus concludes this period: "And Jesus increased in wisdom and stature and in favor with God and man."

Georgia Dees Phillips

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sistex) today.

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Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

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Thought for the Week

"Where are the talents I gave thee?
Talents of the time and of substance,
Talents of earth's golden store;
Mental gifts—these and more?"
List to the voice of the Master,
Kind, yet insistent, his plea—
How shall we answer this question
He's asking of you and of me?

"Where are the talents I gave thee?
Though they be many or one;
Each has a definite mission"—
No soul the issue can shun.
For, "By their works ye shall know them,"

The Master has said long ago;
And the answer—the true, living answer—
Each life's daily record must show.
E. A. Salassi in Commercial Appeal.

New Hebron Will Have Special Week

It is an annual custom of the New Hebron church to have a special week that is called Enlistment Meeting. They have a different phase of the work representing each night during the week. This year the week will be October 26-30. Training Union night will be Wednesday, Oct. 28th. Rev. A. W. Talbert of Jackson will be the speaker for Training Union night. This is a splendid idea and would be helpful for every church. Rev. B. E. Phillips is the pastor of the New Hebron church and is to be congratulated on this splendid idea.

Greene County Associational B. T. U. Meets

On the first Sunday in October when a large number of the other Associational Training Unions were meeting, Director Luther Turner presided over a very successful meeting of the Greene County Associational Training Union. The meeting was held with the Cedar Grove church of which brother Turner is pastor. Interesting features of the meeting were—a girls' quartet who sang two numbers, a male quartet made up of brother Turner and his three sons, several good talks among which was one by Professor Grady Ward of Leakesville, and another by Miss Ivy Ball. Miss Ball's talk was built in the shape of an acrostic using the word Student. Lots of good congregational singing and a splendid dinner. It was the pleasure of the State B. T. U. Secretary to be in the meeting and to enjoy the fellowship of these fine Green Countians.

Cedar Grove, Greene County, Organizes Two Unions

On the evening of October first the Cedar Grove Church in Greene County, came together and two B. T. U.'s were organized, a Senior with two groups, and a Junior with two groups. Miss Dessie Rae Dearman was elected secretary and sends

in the report of the organizations. Mr. Stance Davis is the director and Rev. Luther Turner pastor. Congratulations Cedar Grove. What you have done we would like to see every other church in Mississippi, that has no union, do.

Ellisville Adds B. A. U.

We are happy to add a Baptist Adult Union to our list for the state. Ellisville is the church and we are indebted to Mrs. J. M. Powell for the report that gives this information. This is progress, and a step that many of our churches are taking week by week. Adults need training; why not give it to them. They will serve the Lord and his church better having been trained, and will be happier Christians.

Bude Elects Director

Recently the Bude church elected for the new year and elected to the office of Training Union director Miss Mary Lee Cooper. Miss Cooper is the daughter of brother W. R. Cooper of Tylertown. She graduated from Mississippi Woman's College last year and is teaching in Bude this year. Last year Miss Cooper was president of the student body at Woman's College. She has always been interested in training union work, and the church is to be congratulated on their selection for this important office in the church.

Tangipahoa Organizes A B. T. U.

Brother J. H. Page of McComb is pastor of the Navilla church in Pike County and also pastor of the church at Tangipahoa. As is his custom he immediately investigated the needs of the church and then went about to organize for efficiency. Recently Mrs. Page (an efficient pastor's assistant), led in the organizing of a Training Union with four departments in the Tangipahoa church. Mrs. H. E. Bales was elected director; Fay Barron, Associate Director; Lonnie Mae Brumfield, Secretary; Elaine Barrow, Pianist; Frank Whittington, Chorister; Mrs. Ola Whittington, Senior Sounselor; Mrs. Jewel McKnight, Intermediate Leader; Mrs. Maud Brumfield, Junior Leader; Ela Jane Barron, Story Hour Leader. We congratulate this church on their choice of pastor and also for this forward step in developing their church members.

COMMITTEE CORNER

For Nov. 1, 1936

SENIORS—

Your program for this Sunday is on world-wide missions, and thus can easily be made more interesting by carrying out the theme of the program in every phase of the meeting. The corresponding secretary can fix a guest book in the shape of a globe and let the guests sign their names on the country

that they are most interested in. The secretary can draw a big globe on the blackboard and when it is time for her to report she can make a red mark through the latitude line which corresponds to the grade of the union. Other colors can be used to mark up the grades of each group. The quiz questions may be given out on the back of little globes cut from paper, and as the questions are answered the ones who answer them, "Yes," "Into," "All," "The," and "World." For the program an airplane trip around the world will be in order.

WHAT DID PAUL INTEND TO TEACH IN HEB. 6:4, 5, 6?

It read: "For it is impossible for those who were once enlightened, and tasted of the heavenly gift, and made partakers of the Holy Ghost, and have tasted of the word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."

Some claim it teaches that a Christian can be lost. I deny that. It unmistakably does teach (incidentally) that if a Christian should "fall away" and get back into his original unconverted state he would do so but once as it would be impossible to renew him again to repentance.

An inspired Bible can not contradict itself. The Spirit could not dictate to John and others an idea and to Paul an opposite. In John we find so many places where "the everlasting life" of the Christian is so unmistakably taught!! As in John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

In the chapter preceeding the one in question, Paul complained at the Hebrew Christians for not growing in knowledge, and Christian graces. He said in chapter 5, verse 12, "For when the time ye ought to be teachers ye have need that one teach you again." In verse 13 he called them "babes." Then he begins chapter 6 with "Therefore," — meaning as what I have said are facts, (true) I conclude you should "go on to perfection; not saying again the foundation of repentance from dead works, etc., etc. This will never do if God permits. Verse 4, "For (or because) it is impossible," etc., etc.

May I illustrate, just here, my position by my own experience? Well do I remember how extremely happy I was when I was first converted and was baptized! But alas, not many months passed before temptation came. I yielded and then how sad I was and how I wished I could go back over it all and experience those happy days again!!

If I could have carried my wishes to Paul he would have said, "No,

you can't go back and come over it all again. Even if you were to succeed in getting back into your unconverted state you could not experience those happy days again, for it would be impossible to receive you again to repentance," etc., etc. Then I can hear him further say, Phil. 3:13, 14, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

J. L. Williams

Meridian, Miss.

CARTHAGE GOES FORWARD

The first nine days of October it was my privilege to be with brother P. D. Bragg and the church at Carthage in revival services. Thoughtful preparation had been made, the weather was ideal and the folk attended faithfully. One rarely finds a group that appreciates the simple truth of God more than the saints at Carthage. Bro. Joe Canzoneri was with us the last five days and rendered valuable service.

Pastor Bragg, who is consecrated and always faithful to the word, has led the church in a splendid way. The church debt has been refinanced, and the principal and interest due has been paid. A beautiful pastor's home of the brick veneer type has been built and paid for, and the pastor had just moved in. In it all the folk are happy.

The Master greatly blessed us during the revival. Some were added to the church; others said they were strengthened in the Lord. Perhaps the greatest blessing to the church came when the church voted at the last service to go from half to full time, brother Bragg serving as pastor. Some work to that end had been done before, and there was not an opposing vote to the step forward.

There is much to be done yet, but with pastor and people laboring in love together, as they certainly do, following His will and depending on His grace much will be accomplished for the glory of Christ. It was a joy to labor in His vineyard at Carthage.

J. H. Kyzar

When Children Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

checks
666 Malaria
in 3 days
Colds
first day.
HEADACHE, 30 MINUTES.
Liquid, Tablets
Salve, Nose Drops
Try "Rub-My-Tism"—World's Best Liniment

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

Baptist Student Union

M. C., B. S. U.

"Wouldn't it be fine if we could reach the 200 mark," remarked Chester Swor one night immediately after the B. S. U. Council meeting of the religious leaders of Mississippi College.

At the very next meeting, one week from that date, twenty more subscriptions were received for the Baptist Student Magazine, bringing the total up to 201.

That amount is exactly one more than half of the quota set for the state of Mississippi. At first the state quota was set at 350, but later raised to 400.

The reaching of this mark, the highest in the state and the largest number in the history of the college, was made possible by the best of cooperation of the student body, and especially of the B. S. U. Council members. At the last meeting which brought the number to 201, the Sunday school classes and the B. T. U.'s pledged subscriptions through their presidents.

This work has been conducted by the reporter of the local council and he expresses his thanks to the students for the smooth and noticeable cooperation with which this drive has been undertaken.

From all indications it would appear that the religious activities of Mississippi College are at the highest pitch in a number of years.

—Eugene Burnette, Reporter

HILLMAN Y. W. A.

Just as the blue of day became dusky with night, the voices of the Hillman Y. W. A. girls rose in glorious songs of praise. Miss Minnie Landrum, recently returned from Brazil, led the lovely vesper service of the annual Y. W. A. wiener roast given on the lawn of Mrs. Jesse Harris.

The new students are initiated into the Hillman Y. W. A. in this manner every autumn soon after the opening of school. Sophomores and freshmen get acquainted in this informal manner.

Hillman students have had two meetings this year and now the Y. W. A. is well organized and attended by the greater part of the student body. A membership committee is hard at work with the few who have not attended.

With Miss Louella Landrum as counselor we know that we will have a fruitful and successful year.

As "Laborers together with God" we "can do all things through Him who strengtheneth us."

—Margaret Thompson, Reporter

BLUE MOUNTAIN COLLEGE
B. S. U.

The assembly program for B. T. U. services Sunday, October 11, was directed by the Bible Readers' Leader, Sarah Grantham, with "The Gospel at Our Fingertips" as the theme. Each of the individual Bible Readers' Leaders discussed one of the topics, which were: Repent, Be-

lieve, Confess, Be Baptized, and Obey.

A fine assortment of books has been added to the B. S. U. library, which was presented by Dr. Hatcher, the former head of our Bible department.

Freshman week was observed at noonday prayer meeting from Oct. 12-17. The messages were largely personal testimonies of experiences that the girls have had since coming to college.

The B. S. U. Convention at Starkville was the general topic of conversation prior to the departure of the delegation on the G. M. and N. Friday, October 16. Posters of the convention constantly reminded us of this event which was anticipated with real enthusiasm by practically every girl. Thursday before the convention opened a day of prayer was observed on the campus, beginning with a morning watch service and carried on through the day by groups and individuals.

Eileen Stubblefield, Reporter
—BR—
FROM WALLERVILLE

For a number of years our community has needed a new church building. Such had been spoken of among our members but not until last Sunday, when our pastor, Rev. Percy Ray, came to us with the wonderful message, "Fall Not by the Wayside," the drive for a new church was launched by him at the cost of \$2,000.00.

Approximately, if not quite, \$1,000.00 was pledged by the members that day.

Brother Ray is a real worker and an inspiring leader and the church is fortunate in having him at its head, who can so well lead in the kingdom work.

A building committee has been appointed and work will begin as soon as possible, and we expect to have services in the new building by the first of the new year.

While the work is in progress services will be held in the school building.

—Miss Ruby Funk
—BR—
OBITUARY

On October 8 God in His infinite wisdom saw fit to call home, Mrs. Ophelia Tullos, of Weathersby, Mississippi. The writer has known Sister Tullos for sixteen years, and has been her pastor for five years.

Sister Tullos was a charter member of Athens Baptist Church. She was a devout Christian, loyal to her church and pastor, active in every phase of church work, and loved her Heavenly Father.

She leaves to mourn her departure two sons and one daughter. She was laid to rest in the cemetery at Macedonia Church, Simpson County, the writer officiating.

A. J. Linton.

Teacher—Can anyone tell me why Missouri stands at the head of the mule raising industry in the U. S.? Bright Pupil—Because it's a lot safer than the other end.

BAPTIST CONVENTION
Natchez, Miss., Nov. 16-17-18

—O—
Rates Natchez Hotel

Single room, connecting bath: \$2.00 per person.

Single room, connecting bath: \$1.50 per person double.

Room with connecting bath, twin beds: \$1.75 per person double.

Room with private bath, twin beds: \$2.00 per person.

Room with private bath: \$1.75 and \$2.00 per person single.

Room with private bath: \$1.50 per person double.

Room with one double and one single bed, connecting bath, accommodating three people: \$1.50 per person.

Room with two double beds, connecting bath, accommodating four and five people: \$1.00 per person.

—O—
Rates Eola Hotel

Room with private bath: \$2.00 and \$2.50 per person single.

Room with private bath: \$1.50 and \$2.00 per person double.

Room with private bath, twin beds: \$2.00 per person double.

Room with private bath, one double and one single bed, accommodating three people: \$1.50 and \$2.00 per person.

As it is our desire to accommodate as many delegates as possible in our hotels we have increased the capacity of our rooms by adding 75 additional beds and have made what we consider a very moderate rate. By adding this large number of beds to our rooms our single room accommodations have been reduced to a minimum, so we would appreciate that when making reservations you would arrange as many persons to the room as it is possible. Of course this also enables you to receive a cheaper or more moderate rate when a larger number occupy a room as per the above schedule.

—O—
Rates Concord and Corinna Hotels

Room with private bath: \$2.50 and \$3.00, two persons.

Room with connecting bath, \$2.00 and \$2.50, two persons.

Room without bath, \$2.00 and \$2.50, two persons.

Room without bath, \$1.00 for one person.

—BR—
THE MISSISSIPPI CLUB OF
BAPTIST BIBLE INSTITUTE

The Mississippi Club of B. B. I. met Oct. 16 for the first regular meeting of the session. The much loved Dr. and Mrs. J. Wash Watts were elected sponsors of the club. Rev. Jimmie Taylor, elected last session, is president. The following officers were elected: Miss Lucille Keith, Sallis, Miss.; secretary; Bro. T. L. Heath, Winona, Miss., chorister; Miss Alice Strahan, Poplarville, Miss.; pianist; and Virgil Ratcliff, Brookhaven, Miss., reporter. Names and addresses of the entire Mississippi Club will be given soon.

Rev. Sollie Smith who comes to us from Carriere, Miss., via Mississippi College, and who is serving the church at Isola, Miss., is rapidly

recovering from an appendicitis operation at our Southern Baptist Hospital. Mrs. C. W. Entrekin, wife of one of our fine Mississippians, is also recovering from a serious illness at our hospital.

Brother Jimmie Taylor is supplying the pulpit at Isola while brother Smith is sick.

A social is planned to be held in the near future.

—BR—
BLUE MOUNTAIN

President Lawrence T. Lowrey in chapel this morning discussed at length for the benefit of the students of Blue Mountain College, Philippians 4:8. He remarked that it began, "Finally, brethren." This salutation is most apropos in connection with Blue Mountain College as with more than eighty per cent of its graduates their lot is usually thrown with one of the brethren, since that percentage of Blue Mountain graduates marry.

The verse embodies the outstanding ideal of Blue Mountain College: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

—BR—
LEADS THE 5,000 CLUB

Yazoo County has already paved the way for a complete victory in our Five Thousand Club movement. The goal set has been passed and the work seems only well begun.

If Mississippi Baptists respond proportionately as well as Yazoo County, more than 11,000 members will be enrolled by Nov. 1st.

Eden, the aggressive church at the foot of the hills in north Yazoo County, has also made a record. If Baptists over the state respond as this church has we will have more than 50,000 members. This would pay off the entire indebtedness of our Convention in one year.

Brother Young and his good wife reside in Eden and are God's leaders there. They are also leading the 5,000 Club movement in Yazoo County.

There is room on the honor roll for every county in the state. Yea, for every church.

C. J. Olander

A city chap was crossing a pasture.

"Say there," he shouted to a farmer, "is this bull safe?"

"Well," said the farmer, "I reckon he's a lot safer than you are just now."—Ex.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

STILL GOING STRONG

Mrs. B. W. Hudson, Chalysbeate, who is not only W. M. U. chairman for Alcorn County Association, but is the chairman for the association has received a most enthusiastic letter from one of the outstanding laymen in the association, a true Christian and a faithful Baptist, Mr. C. H. Curlee, Rienzi. The letter in part reads as follows: "Complying with your letter of October 7, I have presented the Fellowship Baptist Class with the 5,000 Club drive, requested by you. I gave the cards to the following members: Mr. T. T. Smith, Mr. C. C. Green, Mr. J. S. Mason, Mr. M. L. Dilworth, Mr. H. E. Roebke, Mr. W. C. Graves, and Mr. O. E. Perry. Personally I have been sold on this proposition for some time, and have been trying in my humble and feeble way to do my part. But after receiving your letter, I have taken new courage, and inspiration, which is always carried in your letter and am now making a special effort to try and put our church on the dotted line.

"Brother Palmer appointed a committee this morning to make a drive for the church and I believe this committee will be successful in getting up several more club members. With every good wish to you and brother Hudson, I beg to remain, Very truly yours, C. B. Curlee."

Mrs. Hudson is one of the most fearless, consecrated, effective association chairmen in the state. She, with her corps of loyal, God-fearing workers and with the Gideon's Band of Baptists who enlist as members of the Five Thousand Club, fully expect to reach Alcorn's objective of ten members per worker.

Mrs. Hudson writes, "... Our workers are so loyal to the task ... I am wading through in prayer for one hundred club members."

Mrs. Earl Wiggs of Chalysbeate, W. M. U. chairman for Tippah County, announced at Walnut Sunday the women lacked only fifteen members in Tippah of having their ten memberships per worker and fully expect to get these soon.

Brother B. W. Hudson, Chalysbeate chairman of the Five Thousand Club in Tippah County, is rallying his forces of men workers in an effort to put the tall county of Tippah over the top.

Mrs. T. S. Smith of Belmont is the W. M. U. district chairman for District Four and is doing a worthy piece of work in the district.

Frank E. Skilton.

A REVIVED ASSOCIATION

Just five years ago it was thought best by the leaders, except a few, for the Jackson Association of Baptists—Mississippi—to disband and unite with the Gulf Coast Association, which is now the Tri-County Baptist Association. But after a prayerful discussion of the question, it was decided not to do so. The next meeting of this association was with the Ocean Springs church, and was declared as having been, perhaps, the best one in the history of this body. Five years have passed, and the work has had a gradual development, until now every church except one has a Sunday school, and

seven of the eleven have B. T. U.'s, with 17 unions. The membership is 238. Every church has a pastor except one, and I understand that this one has called, but it is not known what the pastor's decision will be. Since October 1932 not a fifth Sunday meeting has been missed, and always with a well prepared program carried out. The spirit and attendance are always fine. This past year the total attendance at the four, which were held, was 460, which gives an average of 115.

The brethren from "Up State" say that it is a delight to attend this association, because of the fine fellowship, and spirit of cooperation they find among the pastors and the churches. Also, because they are welcomed so heartily, and given full time that they may present the objects of work they have been sent, or come, to represent. Last Tuesday, the 13th, it seems that we had the best to date. The weather was ideal, the pastor and church and the community, school and all, were ready to receive us, and did all they could to make our stay in their midst pleasant and profitable. Every church was well represented—with both letters and messengers. The reports and discussions were all inspiring; and the several visitors from the Convention Board, the Children's Home, Colleges, and State Anti-Saloon League, were at their best in telling us about these several different phases of the work. The Home and Anti-Saloon League were substantially remembered. 83 baptisms were reported, and \$407.11 was reported as having been given for all missions, hospital, and benevolent purposes. We are coming, but must be patient, for coming with some is very slow. The meeting was in the Vestry community, and with the Red Creek Union church. Next year we go to the Escatawpa church. Dr. T. H. Brookshire of the First Church, Gulfport, gave us a most helpful message from the theme: "The Gospel of Christ."

J. E. Barnes, Clerk.

DECATUR: A NAME WHICH STANDS FOR A CENTURY OF SERVICE

Years ago it was the great good fortune of the writer to serve his Lord as college-boy pastor of the old Decatur church. Years after that period closed, Doctor Venable invited the writer to preach in a meeting back at the old church. This he did joyfully. Last summer the saints of Decatur invited the writer back to preach for the Lord in the meeting in which the church celebrated her one hundredth anniversary.

In many regards this was a great meeting. The preacher had a great Lord to preach and the people listened attentively. The saints rejoiced in their Savior and lost found their Lord. There was the largest number of members added that the church had ever had in all her glorious century of witnessing for the Lord. Multitudes of people attended and multitudes were helped.

God bless the pastor, brother J. E. McCraw, and all his people, and keep them working for Him till He shall call them home.

L. Bracey Campbell

NEWS ABOUT OUR NEGRO SEMINARY AT NASHVILLE, TENN.

R. W. Hailey, Office Secretary
Southern Baptist Con. Commission

The American Baptist Theological Seminary, located at Nashville, Tennessee, opened its doors for the 1936-1937 school year, Sept. 28th.

A fine and appreciative audience, composed of officials and representatives from the Southern and National Baptist Conventions, students and interested friends, were present.

The new president, Dr. J. M. Nabrit, of Atlanta, Ga., was presented and made the principal address, outlining his program. He spoke very assuredly and encouragingly of success. Some thirty-odd young men, from many states of the Union, also, four from Nassau in the Bahamas, entered the first week and are enrolled in Junior, Middle, Senior, and Graduate courses.

The spirit is fine, and the outlook for a great school year is bright.

We are favored through the National Baptist Convention opening its Training School on the Roger Williams Campus, in having a musician, a stenographer, a librarian and matron. These are workers in the cooperative scheme, and gives us excellent consecrated personnel for the affiliated institutions. In addition, Mr. Rhodes gives instructions in vocal music.

Every room on our second floor of the dormitory is now occupied.

Dr. J. M. Nabrit, the president, in addition to teaching Greek, is busy organizing and directing the work and will visit, as far as possible, conventions throughout the country.

The faculty, consisting of Dr. Nabrit, Dean J. H. Garnett, Rev. J. C. Miles, and an efficient associate teacher, is hard at work classifying and teaching these fine young men of our colored race, who are coming in day by day to enroll in this institution for ministerial and all other phases of religious work.

These students are earnest seekers after knowledge and any help given them will be a blessing, worthily given.

Nashville, Tenn.

REUNION

I sent an obituary to you about a year ago, of my father, R. N. Satcher. It seems some of our denominational friends have forgotten. Only last week my mother sent me three letters that had been sent to father, one was from brother J. L. Byrd. Brother Byrd was personally acquainted with father. I thought of writing him, but just



O. U. RUSHING

Route 2 Jackson, Miss.
Wants singing dates for summer. Experience with Jackson pastors. Would be glad to get full time work with an evangelist.

said, "No, I'll just put a notice in the Record." It made my heart sad to see these letters addressed to my father, knowing his labors had ended here on earth 13 months ago, but how it does rejoice my heart to know that our denominational leaders still think of him as one interested in God's kingdom work. It only makes me feel I must do much more service than I have been doing in order to carry on the work he has laid down.

On last Sunday, Oct. 11th, the members of the Satcher family met at the old home where mother still lives—40 were present for a family reunion. Among all the gaiety, there was that tinge of sadness when we saw the vacant chair. Then we were made to think that some glad day we can all meet in that Home Over There, where there'll be no vacancy, if we all prepare here for this reunion over there. God grant that we all may meet over there if we never are permitted to all meet here on earth is my prayer.

Mrs. S. D. Thatch

Heidelberg, Miss.

"Well, Pat, do the twine make much noise nights?"
"Noise! Shure, each wan cries so loud yez can't hear the other."

Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adierika. Adierika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adierika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adierika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adierika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

TRIAL For Special Trial Size send 10c coin or stamps, to Adierika, Dept. 83, St. Paul, Minn.



FLORA BAPTIST CHURCH

By W. A. McComb

The writer has resigned the pastorate of the Flora Church, effective October 31st and his resignation was duly accepted. He was making his arrangements to move at that date. But October 4th the church in conference voted to ask him to remain another month and help raise the money necessary to put a new roof on the church; do other necessary repair on the church and paint the outside of the church, in order to preserve the property.

After thinking the matter over he announced that his pastorate would end October 31st. But as the papers had stated that he would be available for supply and evangelistic work and as this was the first invitation he had received to supply, that he would accept it and remain for this special work.

On Monday, Oct. 5th, he began a personal canvass of the membership and by the end of the first week, the necessary amount was over-subscribed and up to date, two-thirds of the subscriptions have been paid in cash and the contract is already let for the work. By Thanksgiving the job will be finished, every dollar of the subscription will be collected and the church will be happy, with a few hundred dollars in the treasury for other work which will need to be done later.

The writer has received a good many letters of inquiry concerning the pastorate here. He has not been

able to answer these letters personally but he has given the information to the pulpit committee through the chairman, Mr. P. F. Simpson. In advance he congratulates the man who is called.

The writer and Mrs. McComb hope to move to their home on the Mississippi coast, at Mississippi City, between Gulfport and Biloxi, by the latter part of November.

The writer is not "quitting," but will gladly respond to calls for supply and evangelistic work. He would welcome a call to one or two fourth time or a half time church in reach of his home on the coast, regardless of financial considerations. The same is true regarding evangelistic work.

Our stay at Flora has been one of great delight. Some of the Lord's anointed are member of this church. May the Master reward them for their kindness and cooperation with "His little ones."

Flora, Miss.

Oct. 16, 1936.

POINTED PARAGRAPH

"Church Music"

I. E. Reynolds

No. 37. Why Discriminate In Appreciation of Song and Sermon?

Usually those in our congregations will sit and listen to a great sermon or an address on teaching, training or organization, which is being delivered in the most forceful manner, in the choicest English, beautiful phraseology, logical construction and will proclaim it a classic masterpiece, and enthusias-

tically express their appreciation for the way in which it helped them, and the enjoyment which they received with no end of words regarding it. BUT, if in the average church a singer with a beautiful voice sings a song in which both words and music are classical in construction and content, rendering it with expression and warmth of soul, including in its rendition every principle which the speaker used in the delivery of the sermon or address, just referred to, many of this same congregation which went into ecstasies over the sermon or speech will go out at the close of the song or music program bewailing the fact that "high-brow" music was used, and will condemn both the music and the singer in the most sarcastic terms. After times the music is even condemned by the church leadership. It is forgotten that on this same basis Christ Himself was a "High-Brow" singer because practically all the theologians agree that it was one of the Psalms which was sung at the Lord's Supper. Why the discrimination between the standard for a sermon and the standard for a song?

FIRE AT WOMAN'S COLLEGE

Fire of undetermined origin destroyed our Dining Hall in the early hours of Saturday morning. However, the reaction on the part of our staff and students has been most commendable and the courage demonstrated again proves the value of "Woman's College Spirit." We are using the old dining room in

Dockery Hall which has more recently been employed for student activities. This arrangement will continue in effect until replacement of the regular Dining Hall is accomplished.

The local trustees yesterday requested our business manager, Mr. Bass, to secure bids for rebuilding the Dining Hall immediately and requested that I proceed with the endowment campaign.

W. E. Holcomb, Pres.

JACKSON—CANTON—PHILADELPHIA

READ DOWN		READ UP	
Dly PM	TABLE NO. 18		Dly AM
5:30	Lv. JACKSON, MISS.Ar.		8:50
5:45	Tougaloo		8:35
5:50	Ridgeland		8:30
5:53	Madison		8:27
6:00	Gluckstadt Jet.		8:20
6:16	CANTON		8:04
6:30	Sharon		7:50
6:44	Farmhaven School		7:36
6:52	Millville		7:28
6:54	Farmhaven		7:25
7:00	Ofahoma		7:20
7:14	Pine Tree Store		7:06
7:28	Carthage		6:52
7:32	Goshen		6:48
7:40	Midway		6:40
7:48	Pearl Hill		6:32
7:54	Edinburg		6:26
8:06	Zephyr Hill		6:14
8:18	Williamsville		6:02
8:20	Ar. PHILADELPHIA, Miss. Lv.		6:00

GO BY TRI-STATE COACHES

"He That Endureth to the End Shall Be Saved"

WORKERS, try to secure your ten memberships by October 31st, the end of the Convention's fiscal year.

PASTORS continue to tell the people about this strategic opportunity to glorify Christ.

BAPTISTS, give your pastors or Association WORKERS your Five Thousand Club Membership cards before October 31st.

MISSISSIPPI BAPTISTS have begun a determined effort to rid their denominational work of debt.

GIDEONITES among the WORKERS will stick to the finish--- *and work until they secure their ten memberships each.*

THE FIVE THOUSAND CLUB is approaching the 4000 mark.

"He who intermits
The appointed task and duties of the day
Untunes full oft the pleasure of the day;
Checking the finer spirits that refuse
To flow, when purposes are lightly changed."

—Wordsworth

"If we but will and work, opportunities
are offered us to become and to perform
whatever may crown and glorify a human soul."

—Browning.

FRANK E. SKILTON, GENERAL CHAIRMAN

For Christ's Sake, The Five Thousand Club Is Bound To Succeed